

Sefer Ha-Shem

The Book Of The Name



Tome 1 of 2

Eleazar Of Worms

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Tome 1 of 2

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Preface

The Book of the Name is the last part of *Sodei Razaya*, The Secrets of Raziel, by Eleazar of Worms (c. 1176-1238). It appears as a textbook containing all the sources that Eleazar used in the other sections of his work.

Eleazar, also known as Eleazar Rokeach, or Eleazar ben Judah ben Kalonymus, devotes this text to a systematic exegesis of the Names of God. The mystical dissertation enfolds over lot of citations from the Bible and complex associations by numerical value. Permutations and *Gematria* (numerical correspondences) are the key techniques that allow us to penetrate the secrets of the *Torah*.

The holy Tetragrammaton is deeply investigated, as all the other most important Names of God. Eleazar gives detailed tables to perform the permutations correctly and shows us the proper order of the vowels.

This book is highly advised to all those who want to know better the Lord and have some background in *Kabbalah*.

A special thanks to Richard Sedmak for his help as editor and proofreader.

Baal Even

In the Name of *Eheyeh* (אהיה) Who
Was, Is, and Will be (היה והיה
(ויהיה), I begin to write the Book of the
Name

YHWH (יהוה) is His unique, honorable, and terrible Name. We will clarify its meaning as much as it is possible to speak and know the honor of the superior Name *YHWH* and its reverence – may the Merciful forgive us for clarifying it. It is revealed and known before Him that I write in order to know the honor of His awe, and this is not handed down except to the modest ones who are never angry, the humble, and those of awe who perform the precepts of their Creator. And it is not handed down except upon the water, as it was written: “The voice of *YHWH* upon the water” (Psalm 29:3).

And before the master teaches his students, let them wash in water and immerse themselves in one hundred logs, wear white clothes, and fast during the day in which they study. And let them stand in water up to their ankles, and let the teacher open his mouth in dread, saying: “Blessed are You *YHWH*, our God and King of the world, *YHWH* the God of Israel. You are One and Your Name is One. You commanded us to conceal Your great Name, for Your Name is terrible. Blessed are you *YHWH* and blessed is the Name of Your honor forever – the honorable and terrible Name *YHWH* our God, the voice of *YHWH* upon the water. Blessed are you *YHWH* Who reveals His secret to those that fear him. Wise of mysteries is *YHWH*”.

And the master and his student should direct their eyes to the water and say: "The rivers have raised, *YHWH*, the rivers have raised their voice; the rivers raise their waves. *YHWH* on high is mightier than the noise of many waters, the mighty waves of the sea" (Psalm 93:3-4); "The voice of *YHWH* upon the waters, the God of Honor has thundered upon great waters" (ibid. 29:3); "Waters will see you, *Elohim*, waters will see you and fear, and the abyss will also be agitated" (ibid. 77:17); "Your road and Your path is upon great waters, and Your trace is unknown" (ibid. 77:20). And then, they should go to the water, the synagogue, or the school, and they should have water in a pure vessel. And the master should say: "Blessed are You, *YHWH*, our God, King of the World, Who has sanctified us with His precepts, set us apart from all the nations, revealed His mysteries to us, and brought us understanding to know His great and terrible Name. Blessed are You *YHWH* Who reveals His mysteries to Israel". And let them say with a pleasant voice, with awe and intention: "Turn to me and grace me as it is due to the lovers of Your Name" (Psalm 119:132); "Therefore I will thank You, *YHWH*, among the nations, and say to Your Name" (2 Samuel 22:50); "I will thank *YHWH* as is just for Him and will sing the superior name of *YHWH*" (Psalm 7:18); "I will sing and rejoice in You, I will sing to Your superior Name (ibid. 9:3); "Therefore I will thank you, *YHWH*, among the nations, and sing to Your Name" (ibid. 18:50); "So will I sing unto Your Name forever, that I may daily perform my vows" (ibid. 61:9); "Sing unto the honor of His Name, make His praise glorious" (ibid. 66:2); "All the earth shall worship You, and shall sing unto You; they shall sing to Your Name, *Selah*" (ibid. 66:4); "Sing unto *Elohim*, sing praises to His Name, extol Him that rides upon the skies, Whose Name is *YHWH*, and exult before Him" (ibid. 68:5); "It is a

good thing to give thanks unto *YHWH*, and to sing unto Your superior Name” (ibid. 92:2); “Praise *YHWH*, for *YHWH* is good; sing unto His Name, for it is pleasant” (ibid. 135:3). Blessed be the Name of the honor of His kingdom forever and ever: “May the Name of *YHWH* be blessed from now unto eternity. Blessed be *YHWH* for evermore, *Amen*, and *Amen*” (ibid. 99:53).

YHWH means was, is, and will be. And the three of them are present in its writing and reading. And therefore, it is proper to write the four letters together, and not one letter before the next. And thus, it was said: “And the Name of the wicked will rot” (Proverbs 10:7) – for they did not want to teach the performance of the writing (*Yoma*, chapter 3, page 38a). And in its writing, *YHWH* means in the beginning ‘will be’ – will reign; and in its middle ‘is’ – reigns; and at the end ‘was’ – has reigned. This is what was said in the Book of Formation: “Their beginning is stuck into their end and their end into their beginning; the beginning is stuck and adheres to the end and the end to the beginning”. And hence, how would we write one letter before the next? And at the beginning of the *Pirke* (Chapters) of Rabbi Eleazar [we find]: “Before the world was created, there were Him and His Name alone” (chapter 3). And according to the meaning of the Name, the poet wrote: “Then, prior to all, You existed, since your old days are at the beginning and your adolescence at the end” (the ancient order of prayer for the Day of Atonement). For the Creator – blessed be His Name and His memory be praised according to His will forever – is concealed from the eye, since He is invisible. And everything was created except Him. And He shows a visible thing – His honor – to the seers, as we will clarify.

Why does *YHWH* in the beginning of the Name mean that He will be, while at the end it means that He was? To let it be known that His being after the existence of the world is as it was before the world. And [He is] before the world as He is in the end. Once the world is no more and while the world exists, His being is not diminished, and the world does not put a stop to Him like wine in a piece of bread, like water in a sponge, like the sun in a window sealed by glass, like the spirit in Man.

And why is the *Yud* in the middle of the Name? Because of *Y HWH* (*Y* existences), meaning its ten (*Y*) existences. Above is the first, below is the second, east is the third, west is the fourth, north is the fifth, south is the sixth, darkness is the seventh, light is the eighth, beginning is the ninth, end is the tenth. This is the beginning of the Book of Formation: “Ten *Sefirot* of silence: Ten and not nine, ten and not eleven” – meaning that they are no fewer than ten and no more than ten. And yet, they are all included in one, which is the head/beginning of the count. Therefore, it was said: “Understand with Wisdom and be Wise with Understanding” – meaning that you should put your mind into them. “And form, preserve, and fix it properly in its place, and sit the Creator upon His Throne” – for He is the Shaper and the Creator, and no one else is with Him. This means that, when you contemplate the Creator of the World in your heart – how He dwells above and beyond without limit, and similarly in the front and the back, east and west, north and south, and above and below without end everywhere – or when contemplating the beginning – since when He existed – or the end – until when He will exist – or when contemplating how great the light that is with Him is, or how He is in the thickness of the heavens or the thickness of darkness – or when you contemplate all of this, fix it properly in its place! And put into your heart that

He created everything by Himself, and no one else was with Him. He is in everything and governs everything.

“Ten *Sefirot* of silence – silence your heart from contemplating, silence your mouth from speaking” – silence your heart from contemplating the ten mentioned existences. For, if you contemplate the Creator of the World, how His dwelling is above or below, or toward the east, the west, the north, the south, or the light, which is the air, or the thickness of the heavens, or the beginning, or the end, whichever of these you contemplate, silence your heart! Remove all the thought from your heart, seal your mouth from speaking, and return to the worship of the Holy One – blessed be He – as the [holy] Living Beings. When they wish to straighten their stature, they run and return, and they bend their stature and bow down. And on this thing of the ten attributes, a covenant was signed, and the wise will know neither the end nor the termination of His ten attributes.

Yud is at the beginning of the Name, and it is the smallest of all the letters, to say that the smallest thing is not concealed from Him. And He knows the thought before it has been thought: “Telling the end from the beginning” (Isaiah 46:10). And thus, everything that is going to be done during the day is dreamt at night, or your thoughts rise when you lie down. Only, no one remembers, and also no one knows its interpretation, while the Lord knows everything. *Yud* at the beginning of the Name means that His existences are not to be pondered upon. He is light and darkness, whether in good or evil, whether in an honorable place or in its opposite, the depth of good – that good and light might be done to the righteous – or the depth of evil – that evil and darkness might be done to the wicked. And we should not ponder to know the depth of good – a time

to give birth – and the depth of evil – a time to die. His ways are not to be investigated, since He exists with good and evil, and knows how to conduct His Creations through His attributes. And this is: “Will you find the end of the Almighty?” (Job 11:7). His existences know what it will be like, what is, and what was. He decreed all before the world, and He remembers the end, the beginning, and the middle in an instant. And He makes everything be, and He has the ability to make all kinds of required Creations, all of which is written in the section of “Everything has its time, and a moment for every object” (Ecclesiastes 3:1). And He can make all matters of the world and invent great and wonderful things that were done, that were never created, and that exists in every thought of the heart and every deed.

And you should know that this is so, since a person may see a stove filled with fire in a dream, or sees a frog, and no wise man in the world can prevent him from having a quarrel the next day. And the person must ask immediately in prayer to turn the dream into good. And let him be angry for the sake of heaven with those that transgress His will. And the capacity of His being is recognized by knowing His wonders, such as the signs and miracles that He did in Egypt, on Mount Sinai, in the conquest of the Land, and in every act of transformation that the heart may long for. And when a person demands something that is precious and rare, and then this strange thing becomes true, then it is apparent that He made it happen. And it was written: “She is barren”. And it was written: “And YHWH granted him” (Genesis 25:21). And when a thing comes about that a person cannot achieve by any means except by pleading to the All Knower, the heart immediately perceives that He exists within the heart and in his mouth. And he knows when to act – in which

moment. Then, he recognizes that this being is from the Lord.

And if you say, “Maybe it comes from the master of sorcerers, and that thing comes to be from the master of those that conjure demons”, we cannot say this, since we find things that sorcerers and demon conjurers could neither do nor say. And *YHWH* did and said, such as Moses versus the Egyptian priests, Elijah versus the prophets of Jezebel, Elisha who cured the leper, and [a woman] who gave birth at his word. And when he [the boy] had died, he revived him, and Daniel went against sorcerer, magi, and priest. Thus, it is recognized that there are things that could not have come about except through the Holy One – blessed be He. And He is the Master of Existence and of the decreed existences, since He told Daniel the secrets of dreams. And to Isaiah [He said]: “Where are your wise men who know what He contemplates?” (Isaiah 19:12). And every necromancer, diviner, astrologer, and priest did not know it. And the meaning of the Name proves that He is the Master of Existence (*הויה*, *Hawayah*) of every concealed thing and every wonderful transformation. And nothing is like Him, since everything is created, and He created it. Therefore, the meaning of the Name is that He is the Master of all existences, since one craftsman knows what another does not know. And there is someone who is wise in this, and another wise in something different. But the Creator is the Master of all existences. And when either a wonderful craftsman or wise man is found, it is immediately recognized that he is from the Master of the existences, such as Joseph and Bezalel – “And in the heart of every wise man I have given wisdom” (Exodus 31:10) – and Solomon and Daniel.

And why is the beginning of the Name 'will be' (יהיה)? For He knows the end from the beginning, and all existences come from Him. And why is 'was' (היה) at the end of the Name? Because at the end everyone will testify that He was. And why are the three terms 'will be', 'is', and 'was' all used in a single word? It is in order to announce that He was before the world, that He is while the world exists, and that He will be after the world. And nothing was diminished from His being, His wisdom, His ability, and anything that is in Him. And He was neither increased when He created the world nor diminished. And after the world, He will neither be lessened nor diminished. Before the world existed, during the existence of the world, and after the world His being is equal. Therefore, it was judged that the letters of the Name should be written together, and one letter will not precede another, for everything changes except the Creator – since a child is born without wisdom, and then he grows wise and adds wisdom [which does not happen for Him]. And if you say, "Where do we find the word used in the past and the future?", it was written: "And I will have redeemed all My garments" (Isaiah 63:3). Thus, it is in the past and the future. And also [we find], "Save me (הצילני)" (ibid. 44:17). You can read it as "Saved me (הצילני, *Hitzilani*)" or "Save me (הצילני, *Hatzilani*)".

Yud is the World to Come; *He* is This World; *Waw* is the six orders of the *Mishna*; and *He* is the five books of the Pentateuch. There are ten (*Yud*) *Sefirot*, and He is the *Sefirot* – and they give Him a tithe (one tenth). And why is *He* (5) next to *Yud*? Because they give him a fifth. *Waw* is because He created everything in six (*Waw*) days. *He* is to make five (*He*) commandments on one tablet and five on the other. And why is the Tetragrammaton made from

units, and not tens or hundreds? Because He is One and there is none second to Him.

And why is *Yud* at the beginning of the Name? Because there are seven vowel points: *Aa Aaa Aee Ae Ai Au Ao* (א אא אאא אאאא אאאאא אאאאאא אאאאאאא). These are six points at the bottom, and the seventh is the *Melapum* on top. Therefore, the *O* vowel (אא) was chosen, which is above at the top due to the fact that the entire World was filled with His speech. And the Name is above and fills all, and it is great when He wants it so. And He contracts His presence at will between the *Cherubim*, which means according to His existences. And why is there no *Kuf* (ק"ף = 100) in the Name that is [pronounced using] the *Melapum*? Because the Name is lofty and superior, and it exists with the humble of spirit and the subdued diminishing themselves. Thus, He did not desire the hundreds in His Name, for He desires ten straight of heart over a multitude of wicked, as it was written: "Not from them and not from their multitudes" (Ezekiel 7:11); "And there shall not be wailing (נ"ה = 55) for them" (ibid.). Since from *Alef* to *Yud* there are 55, put them like this: *AT BCh GZ DW H* (א"ט ב"ח ג"ז ד"ו ה"ה) [each couplet making 10]. Thus, from *Alef* to *Tet* there are 45. And add *Yud* to them, and they make *NH* (נ"ה = 55). And also, [start with] *Alef* (1) times *Alef*, *Bet* (2) times *Bet*, and calculate up to *Yud* (10), how so? *Alef* times *Alef* is one; *Bet* times *Bet* is *Dalet* (4). Thus, you have *He* [1+4=5]. *Gimel* (3) times *Gimel* is *Tet* (9). Thus, you have fourteen. *Dalet* times *Dalet* is sixteen. Thus, you have thirty. *He* times *He* are twenty-five. Thus, you have fifty-five. *Waw* (6) times *Waw* is thirty-six. Thus, you have ninety-one. *Zain* (7) times *Zain* is forty-nine. Thus, you have one hundred forty. *Chet* (8) times *Chet* is sixty-four. Thus, you have two hundred and four. *Tet* (9) times *Tet* is

eighty-one. Thus, you have two hundred eighty-five. *Yud* times *Yud* is one hundred. Thus, you have three hundred eighty-five, as the number of the Divine Presence (שכינ"ה), *Shekinah*). Hence, *Yud*, which is the smallest of the letters, with its calculation from *Alef* to *Yud* is the Divine Presence. Therefore, the Divine Presence lies with the humble of spirit. And its sum from *Alef* to *Yud* is *NH* (נ"ה = 55). And your sign is: "For (הן) the heavens are to *YHWH* your God" (Deuteronomy 10:14). Therefore, the numerals (ספירות, *Sefirot*) are up to *Yud*. And when you say *YA* (א"י = 11), *YB* (ב"י = 12), you return to count *Alef*, *Bet*, as in the beginning. And when you say *Kaf* (20), it is *Bet* (2) times *Yud* (10). And this is the ten *Sefirot* of silence. And therefore, *Yud* is at the beginning/head of the Name. And therefore, *HN* has no coupling as it follows: *AT*, *BCh*, *GZ*, *DW*, *H*, *YTz*, *KP*, *LO*, *MS*, *N* (א"ט, ט"ב, ח"ג, ז"ד, ו"ה, נ) – to say that His Name has no coupling, since foreign worshipping is not called *YHWH*. And this is: "I, *YHWH* is My Name, and I will give My honor to none other" (Isaiah 42:8) – since *YHWH* testifies to His existences.

And it is called *Yud* at the beginning of the Name, since His Name must be received [or: Testified] with thanks (להודות, *Lehodoṭ*). And therefore, they used to prostrate themselves in the Day of Atonement. And when He [the High Priest] used to utter *YHWH*, as it was written, everyone said: "Blessed be the honor of His Name forever and ever". And this is: "And who praise the Name of Your beauty" (1 Chronicles 29:13). "The Name of your beauty" is numerically equivalent to 'the Name of four letters'. And when they uttered the Name in the Temple, as it was written, then there were glory and splendor before Him. And this is: "Glory and splendor before Him, valor and

beauty in His Temple" (Psalm 96:6). This is the honor of His Name, the Name of beauty. And then, the honor is dressed in valor and beauty, and the Throne is in its full [or: Its chamber]. And joy is in its place, and this is: "For Your Name was called upon Your city and Your people, and then they will rejoice in glee all day long" (Daniel 9:19). And this is: "Your Name is oil poured forth" (Song of Solomon 1:3) – which is numerically equivalent to 'the four letters of Your Name'. And it was written: "We will rejoice in you" (ibid. 1:4). 'Poured forth' (תור"ק, *Turak*) is numerically equivalent to [Your name is] 'You alone' (ר"ק את"ה, *Rak Ata*). "Therefore, the maidens (עלמות, *'alamot*)" (ibid. 1:3) – those that know the concealed (נעלם, *N'elam*) Name "loved you" (ibid.) in this world and in the World to Come. Thus, we find that from *Alef* to *Yud* there are *NH* (55): "No wailing (נ"ה) for them". *YHWH* is far from the wicked and far from their kidneys [i.e. plots], but for the righteous, "*YHWH* is close to all those who call Him" (Psalm 145:18); "*YHWH* is close to the broken of heart" (ibid. 34:19) – since His existences are with the humble.

And why is *Yud* at the end of the units as it follows? *AB GD HW ZCh TY* (א"ב ג"ד ה"ו ז"ח ט"י). And is it the beginning of the honorable Name? This is to say that, when you contemplate the ten *Sefirot* putting a limit on the limitless, you should return backward and put its end back in the beginning and the middle. Therefore, *Yud* is the end, the beginning, and the middle. Thus, He picked *Yud* first for His Name, in order [for you] to know that, if your heart has the shortest contemplation of [or: Beyond] the ten *Sefirot*, you should bring your heart to the middle instantly. Put all the extremities of the *Sefirot* in the middle, so that you do not think that there is an end and a circumference

around the extremities. But you should say about all the extremities of the ten *Sefirot*, upon which your heart has pondered, that they are mediators always in the middle. Therefore, *Yud*, which is the end of the units, is the beginning of the honorable Name. Among the mediators from *Alef* to *Yud*, there are ten letters, and the intermediaries are *HW* (ה"ו). Put *Yud* between *HW*, to say that when you contemplate the ten *Sefirot* you return your heart backward into the middle, since there is no end. And the Name is the intermediary – *YA YB YG YD YH YW YZ YCh YT* (י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט). Thus, *YH* (י"ה) is in the middle. And when you say as it follows – *YT ChZ WH DG BA* (י"ט ח"ז ו"ה ד"ג ב"א) – then *WH* (ו"ה) is in the middle. And if you say *ABGD H WZChTY* (אבג"ד ה' זחט"י), then *He* is in the middle, in order to say that the Name displays His honor amongst the most high in the middle, as they say in the beginning of the *Pirke* of Rabbi Eleazar: "Four divisions of angels serve before the Holy One – blessed be He. The first camp is of *Michael* (מִיכָאֵל) at His right; the second is of *Oriel* (אֹרִיאֵל) in front of Him; the third camp is of *Gabriel* (גַּבְרִיאֵל) at His left; and the fourth is of *Raphael* (רַפָּאֵל) behind Him. And the Divine Presence of the Holy One – blessed be He – is in the middle, and it sits upon a high and lofty Throne – a high and steep Throne above and beyond in the air. And the image of His honor is like the *Chashmal* (חֶשְׁמַל, electrum). Half of it is fire and half hail, with a coronet of beauty at its head. And the Explicit Name is written on its forehead, and its eyes travel throughout the World in order to say that its being is in everything – in the beginning, the middle, and the end. And it exists in all the Creations and displays His honor above" (chapter 4).

Yud is in the beginning of the honorable Name in order to say that any thing of holiness will never be less than ten (*Brachot* 21b). Therefore, *Yud* is small, in order to say that, when you speak words of holiness, you should do like the *Yud*, which is small and bowed down. So, you should diminish yourself, be humble and pious, bow down as the *Yud*, and give thanks to Him.

There are ten Names that cannot be erased, and this is *Y HWH* (י' ה"ה), there are ten). And these are: *Eloah* (אלוה) – one; *Elohim* (אלהים) – two; *Eloheihem* (אלהיהם) – three; *Eloheikem* (אלהיכם) – four; *Eloheika* (אלהיך) – five; *Elohei* (אלי) – six; *Eheyeh Asher Eheyeh* (אשר אהיה) – seven; (*אדני*) – eight; (*יהוה*) – nine; and (*שדי*) – ten. And thus, throughout the Scriptures there are ten, “And none else”, as it follows: Six times “I, *YHWH*, and none else”; and three “*YHWH* is God and none else”; and one “Me, and none else is *Elohim*” (Isaiah 46:9). Thus, there are ten “And none else”, in order to testify to His existences and His Names. And there is one “Only in You, God, and none else”, but only “I, *YHWH* and none else”, or “I – in the present – and none else”, or “*YHWH* is God and none else” are counted. When a person says, “*YHWH* is One”, in the calling of the *Shema*, let him think about His ten existences that He is One in the heavens above. And these are the ten existences – above, below, the four directions, beginning, end, good, and evil. Thus, when he thinks about above, let him put no end to his thought – only above and beyond without end. And He is below, “Deeper than deep, and who shall find Him?” (*Ecclesiastes* 7:24). And He is through all the spaces below. And He is likewise above through all the spaces of the heavens; and He is likewise in the eastern direction outside the spheres up to

infinity; and He is likewise to the west; and He is likewise to the south; and He is likewise to the north. And likewise, let him think about the beginning of the World that He was beyond knowledge from the beginning without end. And likewise, He will be at the end of all without end, since He was, is, and will be. And likewise, He is in the depth of the good in His thought in order to benefit the good ones greatly, and in the depth of evil in order to do evil to the wicked. And all this in one single thought thinking the Creator, and not one is after the other – such as flesh and blood that, when they are in the light, they are good, and when they are in darkness, they are evil. And it was written: “Former of light and Creator of darkness” (Isaiah 45:7); “For darkness will not conceal from You” (Psalm 139:12).

And after, he says: “YHWH is One”. Let him say quietly: “Blessed be the Name of the honor of His kingdom forever and forevermore” – since throughout the Scriptures there is ten times, “Blessed be YHWH, the God of Israel”, in order to say that a person must give blessing when he contemplates His existences. And therefore, *Yud* is at the head of the Name. And therefore, He put them next to each other in the alphabet as it follows: *Y K L M* (י' כ' ל' מ'). And this is in order to say that in His ten existences He is *K L M N* (כ' ל' מ' נ') – ‘king’ (מלך, *Melek*) in reverse. And *Nun* is attached in order to say that the king needs advisors who possess a little of the wisdom of the *Nun* (50) Gates of Understanding. And He must be crowned in His ten existences. Thus, *Y K L M* correspond to the Name *YHWH*, in order to say *Y MLK* (י' מלך, ten are one king), *Y HWH* (י' הוה, ten are one existence). And thus, the *Yud* of the Name corresponds to the *Yud* of the alphabet, and *HWH* corresponds to *KLM* (כל"מ). And therefore, our Rabbis said: “Any blessing in which the kingdom of heaven

is not mentioned is not a blessing” – since *YHWH* corresponds to *YKLM*. And this is: “All Your deeds will give thanks to You *YHWH*. Your pious ones will bless you. Express the honor of Your Kingdom” (Psalm 145:10-11). Thus, ‘Kingdom’ is attached to ‘blessing’. And therefore, it is written ‘bless you’ (יְבָרְכֶכָה, *Yevarchucha*) in full, including the *He*, for they will bless the honor of Your Kingdom with a *He* – which must be crowned following the honorable Name.

Yah (יְהוָה, Lord): Thus, He placed the *He* next to the *Yud* to say, Crown it upon yourself, since He exists in the World to Come, which was created in *Yud* (10), and in This World, which was created in *He* (5). And why is *Yud* before *He*, since This World comes before the World to Come? Truly, the World to Come was created before This World, and afterwards This World [was created]. As a person builds a large room and a small corridor before it, so the Holy One – blessed be He – created This World to do good and the precepts. And this is: “Prepare yourself in the corridor so you will enter the room” (*Avot* 4:16). And since the World to Come is more distinguished than This World, therefore the *Yud* comes before *He* in the honorable Name.

And if you say, “Why does *He* come before *Yud* in the alphabet”, it is because the units should be together, and then the tens. Also, *A B G D* (א' ב' ג' ד') are numerically *Yud* (10), and then *H W* come. And thus, *AB GD HW* (א"ב ג"ד ה"ו) are numerically *YHW*. And this is why these are adjacent in the terrible Name. *Waw* follows *He* in order to say that the world, which was created in *He* (5), exists for *Waw* (6) millennia. And thus, *YHW* is clarified: The world was created in *Yud* (10) sayings, and it was created in *He* (5) – the walking distance five hundred years. And it

exists for six thousand years. And *He* comes after *Waw*, since He created the world for human beings. Hence, Man was created on the sixth day, and he has a soul, which has five Names and lives in five Worlds, as it was mentioned in the Tractate of *Brakot* (10:1).

And the main part of the Name is *YHW*, since He took the *He* of His Name and created the world. And He created it through a revolution of *YHW*, as mentioned in the Book of Formation – as we will clarify. And they revolve in six issues, and we will interpret each one – with the permission of the honorable Name.

Yud is in the beginning of the Name in order to say that the blessing of the Name in holiness is in *Yud*, since '*Yud* exists' (י' הוה), there are ten). As it is written, "*Elohim* stands in the congregation of God" (Psalm 82:1). Throughout the Scriptures, there are ten blessings mentioned in a verse concerning the Name. And these are: "And blessed be the Name of His honor forever, and may His honor fill the whole earth. *Amen* and *Amen*" (ibid. 72:19) – one; "Sing to Him, bless His Name" (ibid. 96:2) – two; "Give thanks to Him, bless His Name" (ibid. 100:4) – three; "Bless *YHWH*, O my soul and my insides, the Name of His holiness" (ibid. 103:1) – four; "May the Name of *YHWH* be blessed forever and forevermore" (ibid. 113:2) – five; "And I will bless Your Name forever" (ibid. 145:1) – six; "And all flesh will bless the Name of His holiness" (ibid. 145:21) – seven; "Daniel answered and said: Blessed be the name of God for ever and ever" (Daniel 2:20) – eight; "And blessed be your glorious Name, which is exalted above all blessing and praise" (Nehemiah 9:5) – nine; "And *YHWH* has taken away; may the Name of *YHWH* be blessed" (Job 1:21) – ten. And the Name is not to be mentioned as it is written, except with emptied bowels, as it

was written: "And all my insides, bless the Name of His holiness" (Psalm 103:1). Therefore, the High Priest used to mention the honorable Name ten times in the Day of Atonement. And this is: "Glorious things are spoken of you, O city of *Elohim*" (ibid. 87:3).

Yah (יה, Lord) is His Name: "Let every soul praise *Yah*" (ibid. 150:6). It is enough for one always to praise through half the Name, since the spelling of *Yah* is as it follows: *Yud Ha* (יה"א) is numerically twenty-six, as the sum of the whole Name. If so, what should be gained by adding the Name of *WH* (יה)? In order to say that He could have nevertheless done His terrible deeds with half the Name, since the translation of *Yah* everywhere is fear of the Lord. And it was written: "Who is as resistant as You, *Yah*?" (ibid. 89:9). Nevertheless, since *YHWH* testifies to 'was, is, and will be', it was written with four letters. Moreover, the unified Name is spelled out *Yud He Waw He* (יהוה) (יה"ו). When you subtract *YHWH* and take only the concealed letters *WDAWA* (וְדָאוּ), you have *A WDAW* ('וְדָאוּ, *Wadao Alef*, His certainty is One), in order to say that He is certainly One.

"*YHWH* is My Name forever" (Exodus 3:15) – is written in the short spelling, and I do not read it as it is written. And thus, the letters of the Name are concealed in writing. [See the] *Yud* such as in "It is better 'I give' (תתי) her to you" (Genesis 29:9): There is no *Yud* between *ThTH* (ת"ת) of 'I give'. And also, "A prayer (תפלה) to Moses" (Psalm 91:1): There is no *Yud* between the *Peh* and the *Lamed*. And similarly, "A praise (תהלה) to David" (ibid. 145:1), and such like. [See the] *He* in 'and you gave' (ונתת, *We-Natata*), 'and you made' (ועשית, *We-'asita*), where there is no *He* at the end. [See the] *Waw* in 'three'

(שלשה, *Shlosha*), 'eight' (שמנה, *Shmona*): There is no *Waw* between the *Lamed* and the *Shin*, in order to hide this thing, for it is not to be read as it is written. And also, it is not pronounced at the end, if there is no *Mapik* (מפיק, accent), such as 'with me' (אתי, *Iti*), 'me' (אותי, *Oti*), and 'I was ashamed' (בשתי, *Boshti*). Thus, the *Yud* is not pronounced if it is not [with] a *Mapik*. [See the] *Yud* in 'Lord' (אדני, *Adonay*) and 'Sarai' (שרי). And similarly, we have 'her sight' (ראיתה, *Reiyata*), 'sun/hot' (חמה, *Chama*), and 'he saw' (ראה, *Raah*), if there is not a *Mapik*. [See the] *He* in 'to her to worship her' (לה לעובדה, *La Le-owda*). Also, [see the] *Waw* in 'and they saw' (וראו, *We-Rau*), 'and they made' (ועשו, *We-asu*), if there is no *Mapik*. [And see the] *Waw* in 'his hands' (ידיו, *Yasaw*). Thus, the Name, if there is no *Mapik*, is not pronounced. And therefore, its pronunciation is concealed. And you could say: But *Alef* is concealed in its writing, as it was written, "Since 'we came' (בנו) for a day of festivities" (1 Samuel 25:8), which is like 'we came' (באנו); "And 'she grabbed' (תחז) the beard of Amsa" (2 Samuel 20:9), which is like 'she grabbed' (תאחז), etc. And it is likewise when we read 'sheep' (צאן, *Tzon*), 'sin' (חטא, *Chet*), 'called' (קרא, *Kara*): You do not feel the *Alef* in any way. Therefore, the final *He* of the honorable Name is the permutation of the *Alef*, since *He* and *Alef* are switched: 'called' (נקרא, *Nikra*) versus 'called' (נקרה, *Nikrah*) upon us. And the reason why there is no *Alef* in the Name is that it must testify that He was, will be, and is (יהיה ויהוה). And furthermore, the honorable Name is pronounced through the epithet of *Adonay* (אדני, Lord). And thus, there is an *Alef* at the beginning of the Name. And the utterance of the Name is concealed, also because the Creator is concealed from all. Thus, His Name is not

given to be uttered, and it is concealed from all that are living. But concerning *Yah* – the Divine Presence of which a little is seen in a vision – its utterance is given to us, and not that of the honorable and terrible Name.

YHWH (יהוה, Lord) is called the honorable Name, as it was written: “To fear the honorable Name” (Deuteronomy 28:58) – which is numerically ‘to fear the four letters’. For it is honorable, and it is not uttered as it is written due to its abundant holiness. Also, the honorable Names are above in the light, and a cloud surrounds them. Therefore, there are fifty-two times ‘Name’, ‘My Name’, and ‘His Name’ in the Pentateuch, and fifty-two times ‘cloud’, in order to say that a cloud surrounds the written [honorable] Name above. Therefore, a person that learns from the Name must wear handsome clothes. The Name is not to be uttered unless in handsome clothes, in clothes of honor, as it was said: “Bring honor to *YHWH*” (Psalm 29:1) – the honor of His Name. And it was written about Him: “With the sublimity of holiness” (ibid. 29:2). Therefore, there are fifty-two times ‘cloud’ and fifty-two ‘Name’, ‘My Name’, ‘His Name’ in the Pentateuch, for each Name has a radiating light and a cloud surrounding it. And the Names of the Holy One – blessed be He – are written around the Throne of Honor upon the pillars of honor. And there are fifty-two weeks in a year, for every Name serves for one week. And it was said in the Alphabet of Rabbi Akiva: “This is My Name for ever” (Exodus 3:15). The Holy One – blessed be He – revealed to Moses all the Explicit Names and the seals. The Holy One – blessed be He – sits upon a Throne of fire, and surrounding Him on pillars of fire stand Explicit Names, each one with masters of fire, seals of fire, and visions of fire. And with them, there are many Hosts of captains of fire, battalions of fire, and formations of fire. And whenever a person practices them,

watches the Names, and applies them, the whole heaven is filled with fire, and they descend to burn the world. And when they arrive to the earth and see that the wings of heaven and earth are sealed by rings of *Eheyeh Asher Eheyeh* (אהי"ה אשר אהי"ה, I will be that I will be), they immediately stand from their anger and deal with everything in the attribute of Mercy.

And the Holy One – blessed be He – revealed to Moses in the burning bush out of love, out of mercy, out of decency, and out of humbleness all the Explicit Names, the Names carved upon the crown on His head, as well as the Names carved upon the Throne of Honor, the Names carved upon the ring on His hand, the Names standing on the pillars of fire around His Chariots, the Names in which the heaven and the earth were sealed, and the whole Work of Creation.

YHWH: *Yod Hey Waw Hei* (י"ו ה"י ו"ה). Why did He pick the *O* (אָ) vowel first in the Name, *Yod* (יוד)? For the Holy One – blessed be He – picked all the sevenths: *Au Aa Aaa Ai Aee Ae Ao* (אָ אַ אַּ אִ אֵ אֶ אֹ). Thus, there are six points below, and the seventh vowel is *O* above. And He picked the *O* vowel for the honorable Name at the beginning. And likewise, there are seven firmaments, and He picked the seventh: "Praise the rider of *Arawof*" (Psalm 68:5); "Work during the six days and the seventh day is a *Shabbat* to *YHWH*" (Exodus 35:2). There are seven openings in the head: Two ears, two nostrils, [two] eyes, and the mouth. And He picked the mouth to praise Him. As it was said in *Shocheh Tov* (שׁוֹחֵר טוֹב, Seeker of Good) [on Proverbs 16]: "All the works of God are for His own sake" (Proverbs 16:4) – for His praise, as it was said: "And Miriam answered them: Sing" (Exodus 15:21). There are seven signs [i.e. planets]: *ChNKL ShTzM* (חנכ"ל שצ"ם),

the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars), and the honorable one is the Sun. And you will find a lot of sevens in the *Pirke* of Rabbi Eleazar (Chapter 3). And after the *O* vowel, there is the *Eei* (יֵי) vowel, in order to say where (יֵי) is the place of the Divine Presence. Also, *HY* (י"ה) is pronounced with neither exertion nor toil. So, He made everything without exertion, and He did neither tire nor toil. *He* is pronounced from the larynx, in order to say that His Name should always be contemplated in the heart and not emitted by the lips. And after it, there is *Waw*, which is pronounced by the lips, in order to say that we should not emit it through the lips, but contemplate ever since the day that *Elohim* created Man on the sixth (*Waw*) day. And he was the size of the whole World – five hundred years. And give thanks to His Name – may He be blessed!

YHWH. Why is it of four letters? It is in order to say that He is in all the four corners of the world, in all four seasons of the year, and in all four periods of the day. From evening to midnight, it grows darker, from midnight to morning it grows lighter, from morning to mid-day the Sun shines in its full strength, and from mid-day to evening the day weakens and it darkens. And because the Sun shines from the east and sets in the west, the name has *HH* (ה"ה), which are two *Hes*. And plus a *Yud*, they are twenty. Since the Sun surrounds twenty hundreds during the day and the night, the Name exists in all of them. Since He made everything in six (*Waw*) days, in addition the World to Come was created with a *Yud*, for the dwellers of the World to Come are few, and none will reach there except those who diminish their hearts, diminish their urges, and are humble. They sleep and slumber only a little, but give thanks to His Name. And the Day of Atonement is in the

likeness of the World to Come, which was created with a *Yud* – the tenth (*Yud*) day – with neither eating nor drinking, nor the practice of the bed, nor washing, nor putting on lotions. And why is there a *He* following the *Yud*? For it was written: “You have created me back and front” (Psalm 139:5) – back is the World to Come, since This World was created for the sake of the World to Come. *Waw* comes after *He*, since it was created in six days and it exists for six thousand years. And in This World, woe (*וי*, *Way*) from my urges and woe from my Maker. *He* comes after *Waw*, for the soul abides in five Worlds.

YHWH is numerically twenty-six, since the *Torah*, which was given at the twenty-sixth generation, hangs upon His great, honorable, and terrible Name. How so? The *Torah* is twenty-two letters, and the World is twenty-two *Sefirot*. In the first one, there is the spirit of the living *Elohim*.

YHWH *Y* is ten; plus *A*, which is one [totaling eleven]. Plus *HW*, which is eleven, they are twenty-two. And the whole Foundation of the Name is *YHW*. And why did He add a final *He* in it and not another letter? However, this is because of the reason that its number is five, corresponding to the five double letters, *KMNPTz* (כ'מ'נ'פ'ט'ז). Thus, the entire *Torah* hangs upon the Name, one *Sefira* of which is the spirit of the Living God. And the beginning of the utterance of the Name is with an *Alef* – *Adonay*. And even the five elementary vowel points, *Ey Ah Iy Eey Ao* (אֵי אֶה אִי אֵי אֹ) hang upon His Name. How so? *Yud* (י'ד) is pronounced with an *O* (אֹ). If you put it in a word, it is pronounced *I* (אִ) like in *Kir* (קִיר, wall) and *Sir* (סִיר, pot). *Heey* (הֵי) is pronounced *E* (אֵ). If you put it in a word, it is pronounced *A* (אֶ) like in *Raah* (רָאָה, saw) and *Banah* (בָּנָה, built). *Waw* (וּ) is pronounced with an *A*. If you put it in a word, it is pronounced [like in] *Or* (אֹר, light), *Chor*

(חור, hole,) [or] *Gor* (גור, fear, cub). Thus, the five vowel points are found in the Name, so it is in the world, which is twenty-two *Sefirot*, and the *Torah*, which is twenty-two letters; and the points, and Man, who is twenty-two *Sefirot*, and the year, which is twenty-two *Sefirot*. All depend on His great Name, since He is the only God ruling over all.

And the four letters of the Name are numerically twenty-six. And the Name is the attribute of Mercy, to say that the Name supports the World in its Mercy and Loving Kindness. Therefore, it was said: "(כ"ו) for His love endures forever" (Psalm 136:1). And it starts: "Give thanks to *YHWH*, for He is good" – "That is My Name forever". When there is no epithet for the honorable Name, then it is pronounced with a *Chataf* as it follows: *Y'y* (י'). This is such as "Blessed are you, י' our God", which is read with a *Chataf* under the *Yud*, and not a *Patach* [i.e. with a diminished and not full vowel *A*]. But when the honorable Name is with *Adonay*, then *YHWH* is pronounced *Elohim*. And anywhere that *YHWH* is written next to *Adonay*, then *YHWH* with *YH* is pronounced with the Name *Elohim*, for He displays His divinity and His being through the transformation of actions, miracles, and wonders. And in the utterance, it is always *Elohim*, which displays His divinity and His being. And this is why Moses said: "When I say to Israel, The God of your Fathers sent me to you, they will say what the Unified Name is, for even laymen are called *Elohim*"; "See, I have made you *Elohim*" (Exodus 7:1). And so, they are judges. And this is: "And they say to me: What is His Name? What will I tell them?" (Exodus 3:13). The Holy One – blessed be He – said: "Moses, tell them the Name *YHWH* as it is written". Therefore, the final letters of *LY MH ShMW MH* (לִי מַה שְׁמִי מַה, to me, What is His Name, what) are the Name. Immediately, He

told him: “I will be that I will be” (ibid. 3:14) – which is the interpretation of the Unified Name “was, is, and will be”, and which foreign worshipping does not call as such.

Next, we will interpret two verses of the section in a good manner: “And Moses said unto *Elohim*: I will come to the sons of Israel and tell them, The God of your fathers sent me to you. And they say to me: What is His Name? What will I tell them?” (ibid. 3:13). Why did he have to say, “And they say to me: What is His Name?”? Why should they ask? Since he said, “The God of your fathers sent me”, that should be enough. However, they were saying: “Moses was in the abode of the daughter of the Pharaoh, who raised him. And he married into [the family of] a priest of Midian, and when he said, ‘The God of your fathers’, he meant the gods of Midian into whom he was married”. “And they will not listen to me, even though I perform miracles for them. Therefore, they will ask: What is the Name of the God Who will deliver us from Egypt in order to bring us to the Land? If I say, the Unified Name, that does not belong to foreign worshipping. Only the few and old ones received the Name from their fathers, but it is not known to all”. “And *Elohim* said to Moses: I will be that which I will be. And He said: So you shall tell the sons of Israel: ‘I will be’ (*אֶהְיֶה*, *Eheyeh*) sent me to you” (ibid. 3:14). He granted him: “You speak the truth”. Even though the Holy One – blessed be He – knew, did He require Moses to tell Him so? Only, He knew that Moses would know how to reply. And therefore, He did not tell Moses. And similarly: “Cease from me and I will destroy them” (Deuteronomy 9:14); “Let Me be and My anger will rise” (Exodus 32:10); “And Moses said to Him; lest the Egyptians say (...)”; and also, “Remember Abraham, Isaac, and Jacob” (Exodus 32:13). And if Moses did not say so, did the Holy One – blessed be He – not know that Moses would say so? However, He

wished for it to be seen that the prophet is honored by Him and that He acts for His sake. And it was written: "And He has spoken to destroy them, if not for Moses His chosen who stood before Him to appease His wrath from destruction" (Psalm 106:23). Thus, it is implied that, if Moses had not prayed, He would have destroyed them. Only, He had spoken to destroy them and knew that Moses would not let Him do it. Thus, He taught the way of humility to teachers, so that when the teacher knows that the student will protest through a supplication, or when the teacher knows that the student knows how to explain, even though the teacher knows how to explain, he should nevertheless ask the student. For the Holy One – blessed be He – said to Moses: "Let Me be" (Exodus 32:10). And Moses said: "Lest the Egyptians say: Remember Abraham, Isaac, and Jacob and be appeased". And if he had not prayed, is it possible that He would have destroyed them. And what would have been of the oath and the words of the Egyptians? And furthermore, could it be that so many would have emerged so quickly from Moses to inhabit the Land? Also, He had already said: "Four hundred years in a land not theirs". But when He said, "Four hundred years in a land not theirs" from the birth of Isaac, how could He say, "And I will make you a greater and mightier people that they are" (ibid.). Thus, how could He say that? However, the Holy One – blessed be He – gave an unspecified decree, so that His creatures could not say, "But the time He had set is passed". Therefore, the time is unspecified. And therefore, when He said to Moses, "And you have risen after your fathers, a culture of sinful people to add more of the anger of *YHWH* on Israel, for you turn away from Him, and He will no longer guide you through the desert. And this whole nation will be annihilated" (Numbers 32:14-15), they could not answer, "But He

already said to bring us to the Land, since He said in an unspecified manner, ‘And I gave it to you for a heritance, I *YHWH* (Exodus 10:8)’”. And everything was in an unspecified manner and conditionally. Therefore, they could not give this reply. And also, the Holy One – blessed be He – knew that Moses would say: “And they said to me, What is His Name?”. Therefore, He did not tell him at first: “And *Elohim* said to Moses, I am that I am”. He said to him, “The important ones among them will ask you, What is His Name?”, so that they do not suspect that you use sorcery in what you do. Therefore, you need Me to inform you about My Name. And He said: “To me, What is His Name, What (לִי מ'ה שְׁמוֹ מ'ה)”. Thus, it is the Name as it is written, and foreign worshipping is not called as such. And He said to him, “I will be (אֶהְיֶה, *Eyeheh*)”, meaning that the author of the book lets us know by which Name He uttered the Tetragrammaton. And this means that “I will be” is derived from “*Hawayah* (הוּ"ה, being)”, which is the meaning of the four letters – the meaning of *Eyeheh*. For, if you say that *Eyeheh* is a Name and not the interpretation of the four letters, what good would it do for him to tell them, “*Eyeheh* sent me to you” then? And they never heard that His Name is *Eyeheh*, and they would not know if he was speaking the truth. But *Eyeheh* is an interpretation of the Name *YHWH*, which is pronounced *Adonay* (אֲדֹנָי, Lord). And the Holy One – blessed be He – pronounced it in the ears of Moses, and Moses understood immediately. But the Scriptures inform us which Name is from the four letters of *YHWH*. The interpretation of its utterance is *Eyeheh*, and foreign worshipping is not called as such.

And the translator did not want to translate it, for this Name has many interpretations. For, if you say that

Eheyeh (אהיה) is a Name, then what is *Aher Eheyeh* (אשר אהיה, that which I will be)? For is it possible to say, "That Reuben". And furthermore, why would he not translate *Asher* (that)? Rather, *Eheyeh* is an interpretation of the Name. And if you said, "I will be that which I will be", it would mean that *Eheyeh* is in the future. And if you said, "I am that which I am", then it would not mean in the future and in the past. And if he translated, "I was", it would mean in the past and not in the future. And *Eheyeh* has several interpretations: I will be, I am, and I was. He could have said: "I will be (אהיה) the master of everything: there is no God but Me". Also, *Eheyeh* is "I am in all beings, since they are from Me to sustain, to kill, to realize, and to salvage. And everything came to be from Me, and all creatures come from Me. And I am the Existent who will be (אהיה) forever. And everything that was, is, and will be is all from Me by My decree. And if I am angry, I am the Existent Who puts His thoughts in His heart. 'The heart of the Pharaoh grew heavy' (Exodus 7:14); 'I have made his heart heavy' (ibid. 10:1). And if a person sleeps, I give him dreams, so that they will know that I fill all".

This is: "And *Elohim* (אלהים, God) said to Moses: 'I will be that which I will be (אהיה אשר אהיה)". *Eheyeh*: The four lettered-Name was said to him – *YHWH* uttered. He said to him: Tell them the Name of *YWD HA* (יוד הא), which means *Eheyeh*, for foreign worship is not called as such. And if you say, "But it was written, 'Calling in the Name of the Name was then begun' (Genesis 4:26), since it was not mentioned among those that are not erasable, it is holy. And if you say that they called the foreign worship by a Name, meaning that they started mentioning the holy Names of a foreign worship, why is *Eheyeh* not erased? For it is an interpretation of the Name. And He said:

Eheyeh uttered the Name of *YWD HA*. And He said: *Asher Eheyeh*. Moses wondered why it was called as such, and He explained to him: *Asher Eheyeh* is a helper and a deliverer to anyone I wish, and 'I will be' (אֶהְיֶה) forever without transformation. And this is: "And I said: I live forever" (Deuteronomy 22:40). Also, 'I am' (אֶהְיֶה) the being of all beings; I make everything that will come to pass; I provide, germinate, and realize, and 'I will be' (אֶהְיֶה) everything I wish. And because it is not seen, He had to interpret the Name of *Eheyeh*. Moses said: Why is it not read as it is written? He said: For concerning *Asher Eheyeh*, if a person uttered it as it is written, I would have been there; and if a person cursed another through the Name, he would have been cursed and punished, for My Name is there. Also, they would have mentioned My Name frequently and be punished. Therefore, I am not read as I am written.

Moses said: "And they said to me: What is His Name?" (Exodus 3:13). What is the holiness of His Name and what wonder is there in His Name more than the name of a foreign worship, the names of demons, and the names of angels? And they will also say: How can we believe that you perform without sorceries and invocations? And also, what is honorable about His Name, to perform more wonders than all the priests of Egypt? And what is the holiness of the concealed Name, if it were to be mentioned? And why is it not read as it is written? "What will I tell them?" – for I do not know the Name. "And *Elohim* said to Moses: *Eheyeh*" – meaning the Name of *YWD HA*, which is concealed in reading. *Eheyeh*. He told him that the meaning of *Asher Eheyeh* is 'that I am' God. They will know that you do not work with sorcery. "And *Elohim* said: So will you tell the children of Israel, *Eheyeh*"

– which is an answer to what they would say. How can we know that the Name is holy, that there is no god but Him, and that you do not work with sorceries and invocations? “*Eheyeh* has sent me to you” – the concealed Name, since the meaning of “*Eheyeh* has sent me to you” is that *Eheyeh* lets it be known that there is no god but Me. For the Pharaoh intends for the priests to perform, and when they will not work, they will know that I am God.

“And *Elohim* said to Moses: *Eheyeh*”. Moses said: “And they asked me: What is His Name?” – since it is the four lettered-Name. There is no foreign worship that is called by the Name of *YWD HA*. “And *Elohim* said: *Eheyeh*” – meaning that He uttered the four lettered-Name to him. And the author of the books informs us what Name it was – the one whose interpretation is *Eheyeh*. With the first *Eheyeh*, the author of the book informs us to read the Name of *YWD HA* as it is written. And if the first *Eheyeh* was written without *Asher Eheyeh*, we would not have known referring to what He told him *Eheyeh*. And if He said, “*Eheyeh*”, and then, “*Eheyeh* has sent me to you”, then I would have said that *Eheyeh* is a Name. And it would have been a wonder, since from Genesis up to here – and in all twenty-four books [of the Scriptures] this Name is not to be found. And what good would it do for him to tell them that He is *Eheyeh* when they do not know what it is? Therefore, He had to say *Asher Eheyeh*, meaning why the Name of *YWD HA* is called *Eheyeh*, so that the hearers would understand that the Name of *YWD HA* as it is written – when it is read as it is written – means *Eheyeh*. And the author of the book said *Asher Eheyeh* to inform us why the author of the book calls the Name of *Eheyeh* as *YWD HA*, since it means *Asher Eheyeh* (that which I will be). Thus, do not wonder why he mentioned the Name of *Eheyeh*. The first *Eheyeh* informs us that the

Holy One – blessed be He – uttered the Name to Moses as it is written. And He taught him *Asher Eheyeh*, explaining why the author of the book calls the Name of *YWD HA* as *Eheyeh Asher Eheyeh*, meaning that the former is the uttering of the Name of *YWD HA* and the latter is the interpretation: *Asher Eheyeh* – even though I am concealed, ‘I will be’ (אֶהְיֶה) doing everything I wish, and none can stand against My decree; and everyone will know that the being of My Name is above the invocations and sorceries. And this is: “And they will know that You, *YHWH*, Your Name is superior throughout the earth” (Psalm 83:19). And this is: “For His Name alone is sublime” (ibid. 148:13). And just before, He said: “Tell the children of Israel: *Eheyeh* has sent me to you” (Exodus 3:14). He said the following verse: “And *Elohim* spoke to Moses and said to him: I am *YHWH*” (ibid. 6:2) – He mentioned the four lettered-Name to him. And since the Scripture said, “And *Elohim* said to Moses: *Eheyeh*” (ibid. 3:14), it had to be written, “And *Elohim* spoke to Moses and said to him: I am *YHWH*” – not that *Eheyeh* is a Name, but rather “I am *YHWH*”. For, if you say that *Eheyeh* is a Name, it should have said only “*Elohim* spoke to Moses: I am *YHWH*”, or “And *Elohim* said to Moses: I am *YHWH*”. Why was it said, “And *Elohim* spoke to Moses”? What was spoken that is not specified? However, “*Elohim* spoke to Moses” about everything that He said before “And they said to me: What is His Name?”. And when He said what His Name is, then [we find] “And He said to him: I am *YHWH*”. He uttered the Name, as it was written: “And I was revealed to Abraham”, until “And I remember My covenant” (ibid. 6:3-5). This was said before He said: “*Eheyeh* has sent me to you”. Therefore, He said: Tell the Israelites that I am *YHWH*. Do not think that *Eheyeh* is a Name, but rather the Name of *YWD HA* has

sent me to you. And this is: “And said to him: I am *YHWH*”. When He uttered the Name as it is written, Moses said: Why is Your Name as such? He answered: ‘That I will be’ (*Asher Eheyeh*) the God (אלהים, *Elohim*) of Israel. And this is: “And I will take you as My people and I will be your *Elohim*, and you will know that I am *YHWH*” (ibid. 6:7) – to know that *Eheyeh* means *YHWH* to those that would say, “What is His Name?”.

“And *Elohim* said further to Moses” (Exodus 3:15) refers to “And *Elohim* called to him from within the bush (...) and said: I am the God of Abraham your father” (roughly, ibid. 4:6). He did not say, “I am the *YHWH* of Abraham”, but “the God of (אלהי) Abraham”. And because He did not mention the Name of *YWD HA*, Moses had to ask: “And they ask me: What is His Name?”. And He informed him about the Name of *YWD HA*. And when He informed him, Moses asked: Why is the Name of *YH* as such? And He explained it to him. And after He explained to him why it is written as such, He said to him to inform Israel about the issue of uttering *YWD HA* as it is written – and not just to tell them *YWD HA* without the rest but to say: “The Name of *YWD HA*, Who is the God of the forefathers, has sent me to you”. And Israel said: “How come you have the speech?”. And Moses answered: “That God, Whose Name”, as it is written, means “*Eheyeh* has sent me to you”. So, He can say: ‘I will be’ (*Eheyeh*) your *Elohim* and you will know that there is none like Me. And they said: Why was it necessary to say also, “And *Elohim* said further to Moses: So you will tell the children of Israel”? Why now and not all these years when they were tormented and thrown into the Nile? And about this, He said: “For in this Name I was already revealed to the forefathers” – in the Name of *YH* concerning their exit from Egypt, from which

He would take them out. "And I was revealed in *El Shadday* (אל שדי, God the Almighty) to them concerning bringing them to the Land". *El Shadday* was in order to increase their number, so they could settle in the Land without the help of another people. For, when they are few, how can they settle in the Land? The beast of the field would overrun them. Therefore, He had to say: "And I was revealed in the Name of *El Shadday*" – to increase their number. "And I was revealed in the Name of *YWD HA* to inform them that I will bring them to a Land of many people to inherit them and settle them in the Land without fear". And at first, He spoke to Moses above, and He did not command him to speak to Israel – [He spoke] only to Moses. And why would it say, "And *Elohim* said further to Moses", rather than "And *Elohim* said and I was revealed", and also "Therefore, tell the children of Israel (...) And I brought you to the Land which I lifted My hand to give to Abraham, to Isaac, and to Jacob" (ibid. 6:8). And *YHWH* said all these things first, and then: "And *Elohim* said further to Moses: Thus you shall say to the children of Israel, The God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob has sent me to you. This is My Name forever, and this is My memory to all generations" (ibid. 3:15). He said: "*Eheyeh* has sent me to you" – the God that, when written, means *WH Eheyeh* (וה אהיה). He should say to the children of Israel – to the chief among them – that the God in Whom the forefathers believed from now on is mentioned as *YHWH* in *YWD HA*. And he should not tell the Name as it is written to those of Israel that are not old. But this rather means that God, Whose Name testifies on Him that He was, is, and will be forever, will not change from His being. And He can say, "I will be" (אהיה) God, and there is no god with me; 'I will' (אהיה) do everything I wish and none can protest

against Me; 'I will be' (אֶהְיֶה) in all the beings and nothing is without Me". This is the meaning of the Name of *Eheveh*, which he should tell the children of Israel, but he should not utter the Name as it is written except to the elders: "That is My Name" – the interpretation, but not the mention as it is written.

And now, if Israel should say, "If you know His Name, tell us how to pronounce it as it is written", tell them: "This is My Name to conceal (לְעֵלָם, *Le-'alem*) from you, and this is My memory" – meaning that you would know what Name this is about "For every generation (לְדֹר דֹּר, *Le-Dor Dor*)". "For a thorn and a spike (דָּר דָּר, *Dar Dar*)" – meaning that I wish for it not to be mentioned as it is written because of the wicked, lest they curse each other and are punished by the Name. Moreover, how is it possible for someone that does not fear the Name to mention the Name? "And to the wicked, *Elohim* said: What have you to do with the book of My laws?" (Psalm 50:16). And this is next to: "Fulfill your vows to the Superior One" (ibid. 50:14). Also, in the book of Jeremiah he put: "And you will speak with your mouth and fulfill with your hands to say: We will perform our vows that we vowed to burn incense for the queen of heaven and to pour oils for her" (Jeremiah 44:25). And this is right next to "Therefore, hear the word of *YHWH* all Judah that dwell in the land of Egypt; behold, I have sworn by My great Name, said *YHWH*, that My Name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying: The Lord God (אֲדֹנֵי יְהוָה) lives" (ibid. 44:26). These are next to each other to tell us: "Why is My Name to conceal?". For they would make vows in the Name of *YWD HA*. And if they did not fulfill what they vowed, they would be found to be sinners and immediately be

punished. Also, they should not say: "We know that one strikes another, for whoever blesses through the Name stood at Mount Sinai, for he heard the Name at Sinai and therefore blessed through the Name". And when Simon the Righteous died, they stopped blessing through the Name. And this is: "This is My Name forever [or: To conceal] and this is My memory for every generation". Why was it concealed and mentioned through an epithet? Because of the thorn and the spike, it was concealed. Thus, *Eheyeh* is the interpretation of the Name, since the main part of the Name is *YHW* (יהו), which is in *Gematria Eheyeh*. But the final *He* of the Name was added. And therefore, the heaven and earth were sealed with *Eheyeh* and the honorable Name. *Eheyeh Asher Eheyeh* (אהיה אשר אהיה, I will be that which I will be = 543) is in *Gematria* [=] 'I will always be' (אהיה בכל עת). Alternatively, it is in *Gematria* 'YHWH is with you in every trouble' (בכל צרה י"ה). (ה' עמכם).

YHWH exists with the students of the *Torah*, and reveals the holiness of His Name to them and its secrets. And they become like a gushing spring. And this is: "And Caleb gave her the higher springs and the lower springs" (Judges 1:15) – the secrets of the higher and the secrets of the lower [mysteries] revealed to *'etziel* (עתניאל). The higher mysteries are the Work of the Chariot [or Composition]. And why were there the Work of the Chariot and the Work of Creation, and the secrets of the reasons for the *Torah* called the upper springs (גלות, *Gulot*)? For it was written: "Its wheel (גלגלוי, *Galgalo*) is burning fire; a river of fire issues and emerges in front of it" (Daniel 7:9-10). And know that anyone that does not become as a gushing spring will not be able to know the work in the secrets of the higher ones, and it was written: "The awe of *YHWH* is

a source of life" (Proverbs 14:27); "The teaching of the wise is a source of life to avoid the deathtraps" (ibid. 13:14). If a person discusses the Work of the Chariot without stutter and being versed in it as a source he will not be harmed. And so, Rabbi Eleazar, the son of Arach, became as a gushing spring (*Avot* 2:8) and spoke about the Work of the Chariot before Rabbi Yochanan, the son of Zakai. "Counsel in the heart of man is like deep water; but a man of understanding will draw it out" (Proverbs 20:5) – what is a thing that is in the heart and cannot be discussed, unless he understands it in his own heart? This is the Work of the Chariot – higher springs that were not given to the lower ones. Lower springs that were not given to the higher ones – this is the *Torah*: "It is not in heaven" (Deuteronomy 30:12).

And the honorable Name exists with those that engage in the *Torah*, and enlightens their eyes when it is in the secret of the great council of the holy ones. And it was written: "*El* (God) is admired in the secret of the great council of the holy ones, and feared by all *Elohim* (gods) [the verse is actually: All around him]" (Psalm 89:8). And because 'admired' comes first, and then 'the holy ones', therefore they set [in the prayer] 'we will admire You', and then 'we will sanctify You', for we speak in the secret of the discourse of the holy *Seraphim*. And what is their secret? Since every wonder has a unique testimony, as it was said – "And the heavens shall praise your wonders, O *YHWH*" (ibid. 89:6) – and because three angels fill the whole world, thus according to their measure they say 'holy, holy, holy' in three sections. Every angel praises according to his measure: "And feared by all around him". And it was written: "Eighteen thousand around" (Ezekiel 48:35) – as below, so above. And as the new year approaches, one

thousand eight hundred of them emerge to receive the prayers that come from the heart.

Thus, *YHWH* exists among the higher ones and exists among the lower ones, so that, if there are good ones among the lower ones, He will benefit them, as it was written: "If you be willing and obedient, you shall eat the good of the land" (Isaiah 1:19). And therefore, "As *YHWH* the God of your fathers has promised you, in the land that flows with milk and honey" (Deuteronomy 6:3) was put next to "Hear O Israel, *YHWH* your God is One *YHWH*" (ibid. 6:4). And why was "Your fathers" put next to "*YHWH* your God is One *YHWH*"? For *YHWH* is for Abraham. "And He said to him: I am *YHWH*, that brought you out of Ur of the Chaldeans, to give you this land to inherit it" (Genesis 15:7); "After these things the word of *YHWH* came to Abram in a vision, saying, Fear not, Abram: I am your shield, and your exceeding great reward" (ibid. 15:1); "And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance" (ibid. 15:14). And Abram was ninety-nine years old. And *YHWH* appeared to Abram, and He said to him: "I am *El Shadday* (אל שדי, God the Almighty); walk before Me and be perfect (...) As for Me, behold My covenant is with you, and you shall become the father of a multitude of nations" (ibid. 17:1-4); "And *YHWH* said: Shall I conceal from Abraham what I am doing?" (ibid. 18:17); "And *YHWH* appeared to him on that night and said: I am the God of Abraham, your father. Do not fear, for I am with you, and I will bless you and multiply your seed for the sake of Abraham, My servant" (ibid. 26:24); "And behold, *YHWH* was standing over him, and He said: I am *YHWH*, the God of Abraham your father, and the God of Isaac; the land upon which you are lying, I will give it to you and to your seed" (ibid. 28:13);

“And behold, I am with you, and I will guard you wherever you go, and I will restore you to this land, for I will not forsake you until I have done what I have spoken concerning you” (ibid. 28:15); “I am the God of *Beth El*, where you anointed a monument, where you pronounced to Me a vow. Now, arise, go forth from this land and return to the land of your birth” (ibid. 31:13); “And *Elohim* said to him: I am *El Shadday*, be fruitful and multiply; a nation and a multitude of nations shall come into existence from you, and kings shall come forth from your loins.” (ibid. 35:11); “And He said: I am God, the God of your father. Do not fear of going down to Egypt, for there I will make you into a great nation” (ibid. 46:3); “I will go down with you to Egypt, and I will also bring you up, and Joseph will place his hand on your eyes” (ibid. 46:4); “And *Elohim* said to him in a dream: I too know that you did this with the innocence of your heart, and I too have withheld you from sinning to Me; therefore, I did not let you touch her” (ibid. 20:6). Thus, to Abraham it was said: “I am *YHWH*”; and to Jacob, “I am *YHWH*”; and to Isaac, “I am the God”. Thus, “Hear O Israel, *YHWH*” corresponds to Abraham, who was told: “I am *YHWH*”. “Our God” corresponds to Isaac, who was told: “I am the God”. “Is One *YHWH*” corresponds to Jacob, who was told: “I am *YHWH*” – meaning that we unify this God. And therefore, “Your fathers” was put next to “Hear O Israel”. And thus, we say when we wake up: “But we are the sons of Abraham, the seed of Isaac, the congregation of Jacob”; and then, “Hear O Israel” – to let it be known that, when a person says, “*YHWH* our God is One *YHWH*”, he should think in his heart, “The God of our fathers”. Also, he should think “*YHWH*” prior to the world. And this is: “You are before the world was created” – “Our God” in this world we are in. Therefore, we say: “You are in this

world”; “You are after the world was created, O *YHWH*”. And this is what we say: “You are in the World to Come”; “I will carry my knowledge afar” (Job 36:3) – before the world was created; “And to My work I will give justice” (ibid.) – for He created the world. This is in this world: “And You spoke far and wide about the house of Your servant” (1 Chronicles 17:17) – which is translated as “And you spoke about the house of Your servant to the World to Come”. And concerning the end of mankind, this is the World to Come. Since the fathers loved the Name, therefore *Gimel* is missing from the verses of the lovers of the Name, such as “But let all those that put their trust in You rejoice; let them ever shout for joy, because You defend them; let them also that love Your Name be joyful in You” (Psalm 5:12); “And they that love His Name shall dwell therein” (ibid. 69:37); “Turn to me and favor me as is Your custom with those that love Your Name” (ibid. 119:132); “Also the sons of the stranger, that join themselves to *YHWH*, to serve Him, and to love the Name of *YHWH*, to be His servants, every one that keeps the *Shabbat* from polluting it, and takes hold of My covenant” (Isaiah 56:6); “Because of the fragrance of your goodly oils, Your Name is ‘oil poured forth’. Therefore, the maidens loved you” (Song of Solomon 1:3).

And all the verses in which it is written, “And you loved”, “His lovers”, “To My lovers”, “To love”, are thirteen. And these are: “And perform loving kindness to thousands, to those who love Him” (Exodus 20:6) from [the Portion] “And Jethro heard” – one; “And performs loving kindness to thousands, to those who love Him” (Deuteronomy 5:10) from [the Portion] “And I pleaded” – two; “And now, Israel, what does *YHWH*, your God” (ibid. 10:12) – three; “Know, therefore, that *YHWH* your God is *Elohim*” (ibid. 7:9) – four; “And you loved *YHWH* your God with all

your heart" (ibid. 6:5) – five; "And you loved *YHWH* your God, and you kept" (ibid. 11:1) – six; "And it will be, if you hearken" (ibid. 13) – seven; "For if you keep" (ibid. 22) – eight; "You shall not heed the words of that prophet" (ibid. 13:4) – nine; "If you will keep all this commandment" (ibid. 19:9) – ten; "And the Lord, your God, will circumcise your heart" (ibid. 30:6) – eleven; "That I command you today" (ibid. 4:40) – twelve; "To love *YHWH* your God" (ibid. 19:9) – thirteen. And *Gimel* is missing in them. And in the twelve verses of the Pentateuch that mention the length of days, there is no *Gimel*, meaning that, if a person is told either to commit an offense or be killed, you should let him not be killed but commit an offense except in three (א) things: Foreign worship, incense, and the spilling of blood. In them, let him be killed and not commit an offense, so that he loves His Name better than the length of days and more days. And the plenty of days is in the world, which is all lengthy and has no end.

In the verses about the lovers of the Name, *Gimel* is missing, meaning that the Name is to be taught neither to one that is prone to anger nor hates his fellows, nor to someone that mentions the Name of heaven in vain – and even the name of his father, the name of his teacher, and the name of a sage. Therefore, "Who has not taken My Name in vain" (Psalm 24:4). And *Gimel* is missing also because the lovers of the Name are recognized by three things; "With all your heart, all your soul, and all your capacity" (Deuteronomy 6:4). And "A man is recognized in three things: In his drink, in his pocket, and in his anger" (*Eruvin* 65b). The lovers of the Name are recognized by not mentioning it in vain, by not unveiling it, and by not binding by the Name, whether they be angels, demons, or his fellows, so that they do not receive an offense by it [or:

Because of him]. And concerning a man that sees harmful spirits, even if they appear to him like cats or in another form, let him bind this harmful spirit through the Name. And even concerning someone that sees the harmful spirit in a dream, or the dreamer in the image of a person that is dead, let him bind him through the Name. For example, if he sees one Reuben that is dead, and he does not know who he is, let him go to the grave of another Reuben and say: "I am binding you, all who are called by your name, and all the dead, that you will not follow me". And [say it] even in the language of that country, so that he does him no harm. And even if he binds him so that he does not leave there without permission, he will not leave until he gives him permission, and he will not bind the lovers of the Name. And let no person mention the Name until he has three things: A pure location, pure cloths, and his flesh is pure. Four (7) [verses] are: "The lovers of Your Name"; "The lovers of His Name"; "To the lovers of Your Name"; "To love the Name". He should be pure and his thoughts should be pure; his mouth should be pure, and his insides should be pure. So, there will be no saliva in his mouth when he mentions the Name: "All that is within me, bless His holy Name" (Psalm 103:1); "And he was frightened before My Name" (Malachi 2:5). And *Gimel* is missing among the lovers of the Name, for, if a person says to his fellow, "Love your days, perform foreign worship, and be a murderer and a fornicator", let him be killed and not offend. And the lovers of His Name are killed even on other things, as in Daniel (6:11), who would pray three times a day and give his soul on their behalf. Therefore, *Ha-Shem* (the Name, the Lord) revealed to him the secrets of the Messiah. And all the ends, the resurrection of the dead, and the Names of the angels were revealed to him, for he was a lover of the Name and would not offend the

three occasions. And he loved the Name, since he knew how to bind through the Name and wanted nothing except prayer. And that which is written in some books – “This is the Name that Daniel invoked over the dream and in the cage of the lion” – is not to be trusted, since he did not use the Name but only prayed. And whoever wrote as such meant to say: “This is as true as if it were the one that Daniel had”. And he did not use the Name. These are the lovers of the Name: “This is My Name forever [or: To conceal]” (Exodus 3:15).

YHWH: *Yud* at the beginning of the word is used in the male [form], whether in the singular future – ‘he will do’ (יעשה) – in the plural – ‘they will park’ (יחנו) – or in the third person. And *Yud* at the end of the word is used in the female [form], such as ‘I buy’ (קני), ‘I do’ (עשי). *He* at the end of the word is used in the female [form] such as ‘she did’ (עשתה), ‘she built’ (בנתה), for a name of a woman has a *He* at the end, such as ‘adolescent’ (נערה), ‘widow’ (אלמנה), ‘virgin’ (בתולה), and ‘female’ (נקבה). *Waw* (ויו) is used at the end for the male [form], such as ‘his hand’ (ידו), ‘his foot’ (רגלו), ‘will keep him and sustain him’ (ישמרהו ויחיהו), and for the addition [i.e. ‘and’] at the beginning, such as Reuben ‘and’ (ו) Shimon, Levi ‘and’ Yehuda, someone ‘and’ someone else. Thus, *Yud* is used in the male and the female, *He* is in the female, and *Waw* is in the male [form]. Therefore, *Yud* placed at the beginning is used in the male [form], and similarly the flesh surrounding the head [of the penis], which is therefore called the sign of the holy covenant. And concerning the congregation of ten, it requires a congregation of ten, as we will clarify. *Yud* related to a man is as if he is talking to another man that acts on the advice of his wife, while related to a woman *Yud* is as a speaker that commands it:

‘and know’ (וּדְעִי), ‘and see’ (וּרְאִי) [in the imperative] – as a man that is talking to his wife. *He* is related to the woman that completes [him] up to five hundred organs, as they say in *Yebamot* (63a): “Anyone who has no wife is not a complete man, as it was said: ‘And He called their name Man’ (Genesis 5:2)”. Thus, the organs in a man and a woman are five hundred, since there are two hundred forty-eight in the male and two hundred fifty-two in the female. Therefore, one must bear a male and a female that have organs as the numerical value of ‘go forth and multiply’ (פָּרוּ וּרְבוּ). And as the *He* is uttered without toil and is indiscernible, so the woman cannot utter *Alef*, ‘ayin, and *Chet*. And they sound like *He*. *Waw* is used for the vowel ‘*O*’: ‘His hand’ (יָדוֹ, *Yado*), ‘his foot’ (רַגְלוֹ, *Raglo*). And the vowel ‘*O*’ sustains his life. And *Waw* adds at the beginning of a word, corresponding to the six (ו) extremities – above and below, and the four directions of the world. Also, the Name testifies between a man and his wife, as it was written: “Since *YHWH* has testified between you and the wife of your youth” (Malachi 2:14) – for the Name of *YH* testifies between them. Why the Name of *YH*? For this Name is used for the living and not for the dead: “Not the dead will praise *YH*” (Psalm 115:17). And it was written: “Every higher soul will praise *YH*” (ibid. 103:6). And it was written about Ezekiel when he fell sick: “I shall not see *Yah*, even the *Yah*, in the land of the living” (Isaiah 38:11). And the intercourse takes place mainly at night, as it was written: “In the evening she went” (Esther 2:14). Therefore, ‘night’ (לַיְלָה, *Layla*) is ‘for me, for her’ (לִי לָהּ) – i.e. for me (לִי) and for her (לָהּ). Therefore, *YH* is in ‘night’, meaning that *YH* testifies between them. And as “Who declares to man what is His thought” (Amos 4:13), even an idle [excessive] conversation between a man and his wife is repeated to him at the hour of his death

(*Chagiga* 5b). Therefore, the intercourse must be done with holiness and withdrawal. Moreover, concerning whoever fulfills fertility and reproduction properly, it is as if he sustains the entire world as our rabbis of blessed memory said (*Sanhedrin* 36a).

YWD HA (י"ד ה"א) is numerically *LH* (ל"ה, for her = 35), since the Holy One – blessed be He – created thirty-five artifacts during the six days of Creation – three in each day: On the first day, air, heaven, and earth; on the second, angels, the firmament, and hell; on the third, trees, herbs, and the Garden of *Eden*; on the fourth, the Sun, the Moon, and the zodiacal signs; on the fifth, the fish, the *Leviathan* (לויתן), and the birds; on the sixth, the cattle, the animals, and invertebrates. And with Adam, Eve, and the harmful spirits, they were thus twenty-one. And on the eve of *Shabbat*, at dusk ten things [were created]. Thus, they were thirty one. And with the harmful spirits, the ram of Abraham, and the grave of Moses and the tongs, there were thus thirty-five artifacts, which were created up to the sixth (ו') day. And there is a second *Waw*, for the World exists for six thousand years. And the final *He* corresponds to the extension of the World of five hundred years of walk. Therefore the World (עולם, *'olam*) stands in his great Name, and therefore it should be concealed (לְעֵלָם, *Le-'alem*).

YHWH is spelled out as it follows: Take *YHW*, since He took the final *He* and created the World with it. *YHW YWD HA WW* (יה"ו י"ד ה"א ו"ו) remains, which is in *Gematria* *MZ* (מ"ז = 47). Subtract five from forty-seven for the five books of the Pentateuch, and for the five syllables *Au Aa Ae Au Ai* (אוּ אַ אֵ אִ אֵ), and *MB* (מ"ב = 42) remains corresponding to the Name of forty-two letters. And if you count *YWD HA WW HA* (י"ד ה"א ו"ו ה"א), it is

numerically *MD* (מ"ד = 44), and the Name is read as one – thus, (מ"ה = 45) – to say that the honorable Name and the Name of forty-two are only to be revealed to the humble. And it was said: "And 'what' (מ"ה, *Mah*) are we?" (Exodus 15:8). And it was written: "He hangs the earth on nothing (בלי מ"ה)" (Job 26:7) – on those who are none (בלי, *Bli*), who are as nothing in their own eyes and say, "What (מ"ה) are we?". 'Nothing' (בלי מ"ה, lit. without essence): 'Without' (בלי) is numerically *MB* (מ"ב = 42) – *MH* (מ"ה) – to teach us that the World is never without forty-two righteous ones, as they said in the issue of the slaughtering of animals in *Chulin* (92a). And they keep the *Torah*, which was given in *M* (מ = 40) days. And the World, which was created with a *H*, is sustained by their merit. Thus, we have *MH*, and the Name abides upon them. And the *Torah* is divided into *MH*.

AYQ BKR GLSh DMTh HNK WSM ZON ChPP TTzTz (א"י"ק בכ"ר גל"ש דמ"ת הנ"ך וס"ם זע"ן חפ"ף טצ"ץ): The first [letters] are *A B G D H W Z Ch T* (א' ב' ג' ד' ה' ו' ז' ח' ט'), which are in *Gematria MH*, and the middle letters, *YKL MNS OPTz* (יכ"ל מנ"ס עפ"ץ), are *MH* times *Y* (10); and the last letters, *ThShRQ KMNPTz* (תשר"ק קסנפ"ץ), are *MH* times *Q* (100), which are in *Gematria* forty-five hundreds. Thus, the *Torah* proceeds by *MH*, and the *Torah* was given in *M* (40) days and has *H* (5) books. And the Divine Presence abides upon those *MH* righteous ones as upon the tapestry covering the *Torah* within the ark. Its length is two and a half arms, which are fifteen hands, and its width is one and a half arm, which are nine hands. Thus, nine times fifteen are one hundred thirty-five. And the *Torah* has three times *MH* according to the way of *AYQ* (a cypher alphabet), which are one hundred thirty-five. Therefore, it is not to be revealed except to the

humble that are versed in the *Torah*, for those *MH* righteous ones honor the *Torah* and keep the Name as it is worthy of it – may He be blessed and His Name be blessed! And how do we know that ‘without’ (בל”י) is interpreted in relation to the Name? Say that ‘without’ in *ATh-BSh* is *ShKM* (שכ”מ), which are the letters of ‘as the Name’ (כשם, *Ka-Shem*), and what is the Name of ‘without’ that its letters are forty-two, as the sum of ‘without’? And whom is it told to? [Is it told] to whoever says *MH*, meaning ‘what am I’? What am I that I came so far to know His honorable Name?

ABG YThTz QRO ShTN NGD YKSh BTR TzThG ChQR
(*ChQB*) *TNO YGL PZQ ShQW TzYTh* (אב”ג ית”ץ קר”ע)
שט”ן נג”ד יכ”ש בט”ר צת”ג חק”ר [חק”ב] טנ”ע יג”ל פז”ק
(שק”ו צי”ת): Blessed be the Name of Glory of His Kingdom
forever. These are the forty-two letters of the Name, and
each letter is a Name on its own, such as *A* being
ADYRYDWN (אדירירון, *Adiriron*), *B* being *BHYRYRWN*
(בהירירון), *G* being is *GYHBRYRWN* (גיהברירון), *Y* being
YGYHYH (יגיהיה), *Th* being *ThLMYH* (תלמיה), and *Tz*
being *TzThNYH* (צתניה). And the whole of it must not be
written, and its vowels should not be given, lest it might be
used. And this Name stems from the transmutation of the
letters of “In the beginning God created the heaven and the
earth, and the earth was shapeless and void” (Genesis 1:1-
2) – and this must not be clarified. And in “And they will
take” (Exodus 25:2), Portion “Take a donation from
among you”, [the Name] appears forty-two times, since the
Name was in the tabernacle, and the Name was engraved
above the travels of the camps. Thus, [in Portion] “Those
are the travels”, there is forty-two times “And they
camped”. And the sign is: “The Lord was ‘among them’
(ם”ב = 42) at Sinai in His holiness” (Psalm 68:18).

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(ב”ם = 42) at Sinai in His holiness” (Psalm 68:18).

Therefore, Balaam brought forty-two bulls and rams to his altars three times, and *YHWH* your God did not wish to listen to Balaam. *ABG* (אב"ג) means the father (אב, *Av*) of the three (ג) patriarchs – the God of Abraham, the God of Isaac, and God of Jacob. “*YHWH* our God, *YHWH* is One” (Deuteronomy 6:4). *ABGY* (אבג"י): The Holy One – blessed be He – is the ‘father’ (אב) of Israel since the age of thirteen (י"ג), and this is: “‘This’ (זו, *Zo*) people I have created for Myself” (Isaiah 43:21). When he is ‘thirteen’ (י"ג) years old, “They will tell of My Glory”. And it was written: “For I was a father to Israel my eldest son”. And so, He is rightfully the father since the age of thirteen, and a son is the responsibility [of his father] up to the age of thirteen. And this is *AGBY*. Therefore, the Holy One – blessed be He – has thirteen windows through which the prayer rises, corresponding to the twelve tribes and Jacob. *ABGYThTz* (אבגיית"ץ): The Holy One – blessed be He – Who is the father of Israel, is reminded then of the thirteen attributes of Mercy: “The Lord, The Lord God, merciful and gracious” (Exodus 34:6). And He guards against the ‘shattering’ (נתיצת) of Judgment, ‘tears’ (קורע) the sentence apart, and protects against *Satan* (שטן) that stands ‘against’ (נגד) prayer in order for it not to rise, even if it is ‘from the heart’ (מלב, *Mi-Lev*). *YKSh* (יכ"ש) in *ATh-BSh* [a cypher alphabet] is ‘from the heart’. *BTR* (בטר) is like *PTR* (פטר, *Patar*, breech), and the Holy One – blessed be He – clears a breech, as in “The beginning of strife is as when one lets out water” (Proverbs 17:14), which is derived from opening – opening the gates of prayer and ‘removing’ (פותר, *Poter*) *Satan*, as it is derived from the *Haftara* (הפטרה, Prophets) of the *Torah* Portion [that is read after it]. *TzThG* (צת"ג) in *ATh-BSh* is *HAR* (האר) from “Let your face ‘shine’ (האר, *Haer*)”, ‘listening’

(צת, *Tzaḥ*) to the 'three' (ג) prayers through the cracks of His windows. *ChQR* (חק"ר) in *ATh-BSh* is *SDQ* (סדק, *Sedek*, crack). *TNO YGL PZL* (טנ"ע יג"ל פז"ק): 'He plants' (נוטע) love in the heart of the one that prays, and the heart suddenly 'rejoices' (יגיל) to show him that his prayers are gold (פ"ז): "'His locks' (קווצותיו) are curled" (Song of Solomon 5:10). His singing is *QWWTz YH* (קור"ץ ה", the thorn of the Lord), Beauty, and Glory – a call of majesty for the King of Glory.

Interpretation of the Name by our Teacher, Rabbi Hai Gaon

'In the beginning' (בראשית, *Bereshit*): *B* (ב) is permuted in *AB-GD* (א"ב ג"ד) into *A* (א), and this is the first letter. Replacing *R* (ר) in *AL-BM* (א"ל ב"מ) is *T* (ט), and *T* becomes *B* in *ACHS BTO* (אח"ס בט"ע) – this is the second letter. *A* becomes *Y* (י) in *AYQ BKR* (א"י ק בכ"ר), and *Y* becomes *G* (ג) in *AL-BK* (א"ל ב"ך) – this is the third letter. *Sh* (ש) is permuted with *Y* in *AL-BM* – this is the fourth letter. *A* replaces *Y* in *AYQ*. And instead of *A*, *Th* (ת) comes in *ATH-BSh* (א"ת ב"ש) – *Th* is the fifth letter. *Th* becomes *K* (כ) in *AL-BM*, and *K* in *ACHS BTO* becomes *Tz* (ץ) – this is sixth letter. These are six letters of the Name, which make up one segment. And this happens because this is the number of [letters in the word] 'In the beginning'.

BRA (א"ב ר): *B* in *AT-BCh* (א"ט ב"ח) becomes *Ch* (ח), and *Ch* in *AL-BM* becomes *Q* (ק) – this is the seventh letter. *R* (ר) in *ATH-BSh* becomes *G*, and *G* in *AL-BM* becomes *N* (נ); *N* in *ATH-BSh* becomes *T*, and *T* is permuted in *AL-BM* in order to become *R*, returning *R* to its place – and this is the eighth letter. *A* in *AL-BM* becomes *L*, and *L* in *AT-BCh* becomes *O* – this is ninth letter.

ALHYM (אלהי"ם, *Elohim*, God): *A* in *ATH-BSh* becomes *Th*, and *Th* in *AB-GD* (א"ב ג"ד) becomes *Sh* – this is tenth letter. *L* (ל) in *AT-BCh* is *O* (ע), *O* in *ACHS BTO* is *R*, and *R* in *AL-BM* is *T* – this is the eleventh letter. *H* (ה) in *AT-BCh* is *N* – this is the twelfth letter. The second segment is complete. *Y* (י) in *AB-GD* is *T* and *T* in *ATH-BSh* is *N* –

this is the thirteenth letter. *M* in *AL-BM* is *B*, and *B* in *AB-GD* is *G* – this is the fourteenth letter.

ATh (ת"א) [the direct object in Hebrew; it has no corresponding translation]: *A* in *ATh-BSh* is *Th*, *Th* in *AT-BCh* is *Q* (ק), and *Q* in *ATh-BSh* is *D* (ד) – this is the fifteenth letter. *Th* in *ATh-BSh* is *A* and *A* in *AYQ BKR* is *Y* – this is sixteenth letter.

HShMYM (השמי"ם, the heaven): *H* in *AChS BTO* is *L* and *L* in *ATh-BSh* is *K* – this is the seventeenth letter. *Sh* in *AB-GD* is *R*, and *R* in *AB-GD* is *Sh* – this is the eighteenth letter. The third segment is complete. *M* in *AL-BM* becomes *B* – this is the nineteenth letter. *Y* in *AB-GD* is *T* – this is the twentieth letter. *M* in *AChS BTO* is *R* – this is the twenty-first letter.

WATh (ו"א, and): *W* (ו) in *AL-BM* is *K* and *K* in *AB-GD* is *Tz* – this is the twenty-second letter. *A* in *ATh-BSh* is *Th* – this is the twenty-third letter. *Th* in *AT-BCh* is *Q*, *Q* in *AB-GD* is *R*, and *R* in *ATh-BSh* is *G* – this is the twenty-fourth letter. The fourth segment is complete.

HARTz (האר"ץ, the earth): *H* in *AL-BM* is *O*, *O* in *AChS BTO* is *T*, and *T* in *AB-GD* is *Ch* – this is the twenty-fifth letter. *A* in *ATh-BSh* is *Th*, *Th* in *ATh-BSh* is *A*, and *A* in *AYQ BKR* is *Q* – this is the twenty-sixth letter. *R* in *ATh-BSh* is *G*, and *G* in *AB-GD* is *D* [the copyist said: This is a clear mistake, since it should transmute into *B*, and it seems to me that further permutations are missing. And it should be: *D* in *AChS BTO* is *K*, and *K* in *AL-BK* (א"ל ב"ך) is *B*. From Shlomo Zalman Levi] – this is the twenty-seventh letter. *Tz* in *AL-BM* is *Z* (ז), *Z* in *AT-BCh* is *Y*, and *Y* in *AB-GD* is *T* – this is the twenty-eighth letter. Begin from “And the earth (והארץ)” to complete forty-two letters.

WHARTz (והאר"ץ): *W* in *AT-BCh* is *D*, *D* in *AB-GD* is *G*, and *G* in *AL-BM* is *N* – this is the twenty-ninth letter. *H* in *AL-BM* is *O* – this is the thirtieth letter. The fifth segment is complete. *A* in *AYQ* is *Y* – this is the thirty-first letter. *R* in *ATh-BSh* is *G* – this is the thirty-second letter. *Tz* in *ACHS BTO* is *K* and *K* in *ATh-BSh* is *L* – this is the thirty-second letter.

HYThH (הית"ה, was): *H* in *ATh-BSh* is *Tz* and *Tz* in *AB-GD* is *B* – this is the thirty-fourth letter. *Y* in *AT-BCh* is *Tz* and *Tz* in *AL-BM* is *Z* – this is the thirty-fifth letter. *Th* in *AT-BCh* is *Q* – this is the thirty-sixth letter. The sixth segment is complete. And why did we not write a combination for the final *H*? This is the way it was written, and we found nothing about it.

ThHW (תה"ו, without form): *Th* in *AB-GD* is *Sh* – this is the thirty-seventh letter. *H* in *ATh-BSh* is *Tz* and *Tz* in *AB-GD* is *Q* – this is the thirty-eighth letter. *W* stays as it is – this is the thirty-ninth letter.

WBHW (ובה"ו): *W* in *AB-GD* is *H* and *H* in *ATh-BSh* is *Tz* – this is the fortieth letter. *B* in *AYQ BKR* is *K* and *K* in *AB-GD* is *Y* – this is the forty-first letter. *H* in *AB-GD* is *W*, *W* in *ATh-BSh* is *P*, and *P* in *ACHS BTO* is *Th* – and this is the forty-second letter. [Note: *H* in *ACHS BTO* is *L*, *L* in *AL-BM* is *A*, and *A* in *ATh-BSh* is *Th* – this is the forty-second letter]. The seventh segment is complete.

These are properly arranged, for, when we first studied, they were given to us without the permutations. The sixth letter is the end of the first segment. And in the permutations, we found it to be *Tz*. And in the beginning of the fourth segment, we were told *P*. And in the permutations, we found it to be *K*. And in the beginning of the fifth segment, we were told *H*. And in the permutations,

we found it to be *Ch*. And we hold it in our hearts that the permutations are good. And in the *Gemara*, on the ten genealogies (*Kidushin*, 71a) [it was said that] the Name of forty-two [letters] is not handed down except to someone who is humble, stands in the middle of his days, is not prone to anger, does not become drunk, does not take insult, and is not to be revealed except in purity, wrapped in a prayer shawl as an angel of *YHWH*, and sitting in dread, awe, trembling, and sweat.

And every six letters are one segment. Thus, the whole Name is seven segments. *ABGYThTz* (אבגיית"ץ): Remove *AB* (א"ב, *Av*, father), and what remains is *GYThTz* (גיית"ץ), which in *ATh-BSh* becomes *RMAH* (רמא"ה, *Rimah*, cheat) – which are the letters of *MARH* (מראה, *Mareh*, vision). For concerning the Father of the World, is He not your father, your maker? He created the World and formed the World without speech, and this is the vision of His Glory: *YHWH*. "I will be known to him through a vision" (Numbers 12:6) – according to the will of the Creator. And He was seen by Abraham for the first time. One was Abraham: "And *YHWH* was revealed to him" (Genesis 18:1). Therefore, [take] *ABGYThTz*, leave out *AB*, and permute *GYThTz*, and it becomes 'the vision of Abraham is one' (מראה אברהם אחד). And the same vision was shown to Jacob: "And *YHWH* stands upon it. And He said: I and *YHWH* the God of Abraham your ancestor" (ibid. 28:13); "Like the first fruit on a fig tree, in its beginning, I saw your forefathers" (Hosea 9:10); "Give truth to Jacob and loving kindness to Abraham" (Micah 7:20). And the thread of blue resembles the Throne of Glory. And thus, in the Portion on the Tassels the verse begins with "I am *YHWH* your God" (Numbers 15:41), and so it ends. And there is no other verse in the entire

Torah – for the beginning of the verse and the end of the verse are, “I am *YHWH* your God” – except this one: “I am *YHWH* your God Who took you out of the land of Egypt to be your God; I am *YHWH* your God”. Remove the two Names of *YHWH* in the verse, and it amounts numerically to three thousand one hundred seventy-six. And similarly, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher, and Joseph are numerically three thousand one hundred seventy-six. *YHWH* is numerically twenty-six, and it is read *Adonay* (אֲדֹנָי), which is numerically sixty-five. Together, twenty-six and sixty-five are ninety-one. Thus, both the Names are numerically ‘Jacob’ (יַעֲקֹב). Thus, the verse as a whole and the Names correspond to Jacob and the twelve tribes, and the beginning and end of the verse are: “I am *YHWH* your God” – to indicate, “And I am *YHWH* your God from the land of Egypt; I will yet make you dwell in tents as in the days of [your] celebration” (Hosea 12:10); “And I am *YHWH* your God from the land of Egypt, and gods besides Me you should not know, and there is no savior but Me” (ibid. 13:4); “*YHWH* shall continue to apply His hand a second time” (Isaiah 11:11). And it was written: “On the day they came from the land of Egypt” (ibid. 11:16). And it was written: “Like the report concerning Egypt shall they quake at the report of Tyre” (ibid. 23:5). Therefore, what was before will happen again; what was done will be done again. And thus, its beginning and end are: “I am *YHWH* your God”. And it was written: “May the salvation of Israel come out of Zion (...) Jacob shall rejoice, Israel shall be glad” (Psalm 14:7) – as it was before, so it will be in the future. Since He had shown Abraham and Jacob the four exiles, and Jacob was the first of the exiled [it was said], “I will descend with you to Egypt and I will also raise you” (Genesis 46:4). Therefore, “And I

remembered my covenant with Jacob” (Leviticus 26:42). Jacob was remembered first, as in “As the day you left Egypt I will show him wonders” (Micah 7:15) – Israel, the elder. “And He will ride upon the *Cherub*” (2 Samuel 22:11); “*YHWH* is a man of war; *YHWH* is His Name” (Exodus 15:3). And similarly, in the future Israel will be saved by *YHWH* with an eternal salvation. “I am the first and I will be with the last” (based on Isaiah 41:4).

ABG (אב"ג) is numerically six, corresponding to the six kinds of Mercy [see Exodus 34:6-7]: “Merciful” – one; “Gracious” – two; “Long suffering” – three; “And abundant in goodness” – four; “Keeping mercy for thousands” – five; “Forgiving iniquity” – six. And next to the Name *ABG*, there is *YThTz* (ית"ץ), for the Name ‘will shatter’ (יתוך, *Yatutz*) the six evil attributes: “A jealous God” (Nahum 1:2) – one; “*YHWH* is furious” (ibid.) – two; “*YHWH* is vengeful” (ibid.) – three; “And wrathful” (ibid.) – four; “*YHWH* takes vengeance upon His adversaries” (ibid.) – five; “And He bears a grudge against His enemies” (ibid.) – six. And next to it [we find]: “*YHWH* is patient” (ibid. 1:3). And He tears the heavens to let the prayers of Israel rise, as in “If You tore the heavens” (Isaiah 63:19). And He keeps *Satan* from turning the prayer into smoke as a thick cloud, as in “How long will You turn the prayer of Your people into smoke?” (Psalm 80:4); “How has His anger brought clouds?” (Lamentations 2:1). And He sees the face of Jacob upon the Throne and has Mercy. And this is: “Do not disgrace the Throne of Your honor. Remember, do not break Your covenant with us” (Jeremiah 14:21) – or *Satan* will prosecute us. ‘The *Satan*’ (השט"ן) is numerically ‘the one that prosecutes’ (ז"ה מקטר"ג). This is *ABGYThTz*. The Holy One – blessed be He – Who is the Father (אב),

remembers the thirteen (י"ג) attributes of Mercy. *GYThTz* shatters (נִתְּחַק) the thirteen evil attributes for the sake of the patriarchs, whose Names contain thirteen letters, and thirteen tears. *Satan* prosecutes and displays anger to thirteen. His face is so that it does not deviate, and he watches the merit of thirteen corresponding to Jacob and the tribes. And he hears through thirteen windows.

1. First *YHWH* [see Exodus 34:6-7]: He rebukes the sea and dries it up
2. Second *YHWH*: And He dried up all the rivers
3. God: Bashan and Carmel are withered
4. Merciful: And the blossoms of the Lebanon wither
5. Gracious: Mountains quaked before Him
6. Long suffering: And the hills melted
7. And abundant in goodness: And the earth raised up from before Him
8. And truth: And the World and all its inhabitants
9. Keeping mercy: Who can stand before His fury
10. Forgiving iniquity: And who can rise amidst His wrath?
11. And transgression: His wrath shoots down like fire
12. And sin: And the rocks were shattered by Him
13. And clear: His way is in tempest and storm

These are the thirteen attributes to guard them for the sake of good against the thirteen evil attributes (Nahum 1:1-4).

And these are the thirteen repetitions in Isaiah 24.

1. Emptied: Jealous
2. Plundered: Vengeful
3. Mourned: Furious
4. Withered: Bears a grudge
5. Bereaved: And great as God
6. Fear: Will not clear
7. Snare: His way is in tempest and storm
8. Into a trap: He rebukes the sea and dries it up
9. Faltered: Mountains quaked before Him
10. Crumbled: Before His wrath
11. Tumbled: Who can stand before His fury?
12. Shook: His wrath shoots down
13. And remained: His enemies will be pursued by darkness

Thus, for the merit of Abraham, Isaac, and Jacob the thirteen letters turn these thirteen repetitions for the better. And it removes these thirteen attributes for the merit of Jacob and the twelve tribes. These thirteen are removed, and then He hears the prayers of Israel. And there are also thirteen times 'the light of the face' in the Scriptures about the Divine Presence, because for the merit of Jacob and

the twelve tribes He will light His face to the prayers of Israel and revolve the thirteen attributes of mercy.

“And You shall turn toward Your servant’s prayer and to his supplication, O Lord my God: To hear the song and the prayer that Your servant is praying before You today” (1 Kings 8:28) – one; “That Your eyes may be open toward this house night and day, toward the place which You said that My Name will be there to hear the prayer” (ibid. 8:29) – two; “And You shall hear the supplication of Your servant” (ibid. 8:30) – three; “And You shall hear in Your abode” (ibid. 8:31) – four; “And You shall hear and forgive” (ibid.) – five; “And You shall hear in heaven, and do, and judge” (ibid. 8:32) – six; “And You shall hear in heaven, and forgive” (ibid. 8:34) – seven; “And You shall hear in heaven, and forgive” (ibid. 8:36) – eight; “And You shall hear in heaven Your dwelling place” (ibid. 8:39) – nine; “And You shall hear in heaven Your dwelling place” (ibid. 8:43) – ten; “And you shall hear in heaven their prayer” (ibid. 8:45) – eleven; “To hear them” (ibid. 8:52) – twelve; “I heard your prayer” (ibid. 9:3) – thirteen. Thus, there are thirteen times ‘hear’ in Kings, and twelve ‘hear’ and one ‘listen’, for there are five windows at the right of the Throne. And with eight Gates, it amounts to thirteen windows. For, if one of the thirteen evil attributes comes before Him, He acts like a merciful father and hears the prayers. And they correspond to “In six troubles He will save you, and in the seventh no harm will touch you” (Job 5:19) – for which they will pray about them. And if they keep the *Torah*, which is interpreted in thirteen attributes, He will receive their prayer and save them from the thirteen evil attributes – this is *ABGY* (אבגי). From “In the beginning (בראשית)” up to “Without form and void”,

there are forty-two letters. *HW* (ה"ו) remain from "And void (וּבְהוֹ)", for the Name of *WHW* (וה"ו).

In the Name of forty-two [letters], there are all the letters except *S* (ס), since *S* is for "The 'secret' (סֹד, *Sod*) of *YHWH* is for those who fear Him" (Psalm 25:14) – for those that say: "And what are we?". Also, one Name from its end – *RWN* (ר"ן) is forty-five segments. And the Name begins with *ABG*, to let it be known that the three (ג) patriarchs recognized His awe and His unity. Therefore, only three are called 'patriarchs'. And also *ABG* is numerically six, to say that through the revolution of *ABG* He created His World in six days. And the revolution of the Name *YHW* (יה"ו) is in six attributes in the Book of Formation: "In the beginning God created the heaven and the earth" (Genesis 1:1). And in the beginning of the *Braita* called The Great Order of the Chariot, it was said: "In the beginning (בְּרֵאשִׁית)" – do not read it בְּרֵאשִׁית, but בְּרֵאשִׁית (He created six). And you will find that it contains the letters in which the heaven, the earth, this World and the World to Come were created, as it was written: "For in *YH YHWH* (יה יהוה) the Worlds were formed" (Isaiah 26:4).

YH YHWH are six letters, and with them He created eighteen thousand Worlds, as it was written at the end of Ezekiel: "Eighteen thousand around, and the name of the city from that day will be: *YHWH* is there" (Ezekiel 48:35). And He created within it one hundred ninety-six thousand Worlds for His own sake, as it was written: "For in *YH YHWH* 'Worlds' (עולמים = 196) were formed" (Isaiah 26:4) – as the sum of 'Worlds'. And they are under His arm and sealed with the ring of "I will be that which I will be" (אֶהְיֶה אֲשֶׁר אֶהְיֶה). But the Throne of Glory is sealed with the ring of *YH YHWH*. *YH* is the Divine

Presence and *YHWH* is the Sovereign of the Worlds. Therefore, throughout the Scriptures you will not find *YHWH YH* (יה"ה י"ה), since it is not honorable to put a smaller Name after a bigger Name – holiness is increased and not decreased. But you will find *YH YHWH*, since *YH* is sufficient for all the higher souls due to the holiness of the Name of *YHWH*. "This is My Name forever [or: To conceal]" (Exodus 3:15).

YHWH. Why was a *H* added to the Name of *YHW*? To say that as far as it concerns the *H*, when a person utters it, he vibrates neither his lips nor his tongue, and saliva does not exit his mouth. So, when he comes to utter the Name, let there be no saliva in his mouth: "And all my insides the Name of His holiness" (Psalm 103:1). And let him not raise his voice in the utterance of the concealed Name. This is: "None is as holy as *YHWH* since nothing is without You" (1 Samuel 2:2). It does not say, "There is none as holy as You, *YHWH*", for then it would mean that none of those dwelling above is as holy as You. But "None is as holy as *YHWH*" means that there is none among the holy Names that is as holy as *YHWH*, the honorable Name, since it testifies that nothing is 'without You' (בלתך, *Biltecha*) – You cannot 'be diminished' (לבלותך, *Le-Wlotecha*). *YHWH* was, is, and will be forever. And when you mention it, what is it written after "None is as holy as *YHWH*"? "Talk no more so exceeding proudly" (ibid. 2:3).

YHWH is the One that exists in all beings, that sustains His world. East, west, and south are sealed in "I will be that which I will be has sent me". The four letters of *AHYH* are in every direction: *AH* from above, *YH* from below. And the north is open, since harmful spirits and some angels rise there through the [sign of] the Bear. Therefore, the seven stars called the Bear face the north, and not so the rest of

the signs. And it is sealed with the honorable Name to protect from harmful spirits. And this is: "The Name of *YHWH* is a tower of valor, the righteous and sublime will run though it" (Proverbs 18:10). And know that, when you say *YHWH* in *ATh-BSh*, it becomes *MTzPTz* (מצפץ), which is in *Gematria* three hundred. And revolve it spelled out as *YWD HY WW HY* (יוד הי וו הי), which is in *Gematria* sixty-two. Thus, you have three hundred sixty-two, which is three more than *Satan* (שטן = 359), to say that *Satan* is three letters. And he brings with it crime, transgression, and sin [from each letter of *Satan*], and the Holy One – blessed be He – protects His world. *YWD HY WW HY* is in *Gematria* sixty-two; *YWD HA WW HA* (יוד הא וו הא) is in *Gematria* forty-four – thus, one hundred and six. And similarly, *Amen* (אמן = 91) [plus] *YH* (15) is one hundred and six, teaching that He created the world with ten *Sefirot* and guides the world through the merit of the ten commandments. And He will renew His world with the ten deposits that He will return to Israel. Thus, He created His world with *Y* (10), guides His world with *Y*, and will renew His world with *Y*. Also, the world was created with *H*, as it was written: "These are the generations of the heavens and the earth; He created them with *H* (בה' בראם, *Be-He Baram*) [in the Scriptures: When they were created (בהבראם, *Be-Hibaram*)]" (Genesis 2:4). And He guides His world by the merit of the five (*H*) books of the Pentateuch and will renew His world with *H*, as it was written: "The new heaven and the new earth" (Isaiah 66:22). Also, He created the world in faith, as it was written: "*YHWH* my God, I will exalt You, I will praise Your Name, for You have dealt wondrously; counsels from long ago in true faith" (ibid. 25:1). And He guides His world in faith, as it is written: "A faithful God,

without injustice" (Deuteronomy 32:4). And He will renew His world in *Amen*, as it was written: "My faithfulness and My kindness will be with him" (Psalm 89:25). And it was written: "Open the gates, so that a righteous nation, keeper of faith, may enter" (Isaiah 26:2).

YHWH, Who exists in the attribute of mercy, created His world with the attribute of mercy: "In the day that *YHWH* made the earth and the heaven" (Genesis 2:4); "Remember Your mercies, *YHWH*, and Your kindness, for they have existed forever [or: For the world]" (Psalm 25:6). And He guides His world in mercy, as it was written: "*YHWH*, *YHWH*, a merciful and gracious God" (Exodus 34:6). And He will renew His world in mercy, as it was written: "So said *YHWH*, I have returned to Jerusalem with mercy" (Zechariah 1:16). Also the *ATh-BSh* of *YHWH* is *MTzPTz*, which is in *Gematria* three hundred. And similarly, 'with mercy' (ברחמים) is three hundred. Therefore, our sages of blessed memory said that *YHWH* is the attribute of Mercy. And also, *Elohim* (אלהים, God) spelled out *ALP LMD HA YWD MM* (אלף למד הא יוד מם) is in *Gematria* 'the Name' (השם) in *ATh-BSh*. Therefore, do not wonder why in *ADNY YHWH* you read the honorable Name as *Elohim*. Also, calculate *YHWH ADNY* as it is read, and its appellation spelled out *YWD HY WW HA ALP DLTh NWN YWD* (יוד הי וו הא אלף דלת נון יוד אתה הוא בעולם הזה ובעולם הבא = 724) is in *Gematria* 'You are in This World and in the World to Come' (אתה הוא בעולם הזה ובעולם הבא = 745). Therefore, *YHWH* testifies to "was, is, and will be": "This is My Name forever, and this is My memory to every generation" (Exodus 3:15). Moreover, *YWD HY WW HA ALP DLTh NWN YWD* is in *Gematria* 'this is mercifulness' (זהו הרחמנות = 727).

YHWH in *ATh-BSh* is *MTzPTz*, which is in *Gematria* three hundred. *Adonay* (אֲדֹנָי) is in *Gematria* sixty-five – thus, you have three hundred sixty-five. *YHWH ADNY* is in *Gematria* ninety-one, since there are ninety-one days in a season. There are four times *YHWH ADNY* in the Scriptures, corresponding to the four seasons of the year. *YHWH* spelled out *YWD HY WW HY* (יְוָד הִי וו הִי) is in *Gematria* sixty-two, and it has four letters – thus, sixty-six. *YHWH* in *ATh-BSh* is *MTzPTz*, which is in *Gematria* three hundred – thus, we have three hundred sixty-six, to say that the Name exists forever and should be blessed each day. As it was said, “*YHWH* is blessed every day” (Psalm 68:20). You should give it its blessings everyday. And the year is three hundred sixty-five days and a quarter days, and a part of the day is as the whole of it. And it was written: “When I call out the Name of *YHWH*, ascribe greatness to our God” (Deuteronomy 32:3). The Name of *YHWH* is in *Gematria* three hundred sixty-six. Also, *YHWH* in *ATh-BSh* is *MTzPTz*, which is in *Gematria* three hundred. *Adonay* is in *Gematria* sixty-five – thus, you have three hundred sixty-five. And the combination of *W* with *Adonay* (אֲדֹנָי) is as it follows: *ADWNY* (אֲדֹנָי). For without a *W* it corresponds to the quarter of a day that is extra in a year. And the Holy One – blessed be He – exists in His world every moment and keeps it. And there is also a Name that has three hundred sixty-five letters, which the poet founded in the warning of the beginning, the warning in the Name of His holiness. And He will be called in the Name of *Israel*, and warnings mean prohibitions that the Holy One – blessed be He – gave. And He included them in the Name of His holiness, which has three hundred sixty-five letters. And He included it the *Torah* and called it by the Name of *Israel*, since it ends thus: “Before the eyes of the whole of *Israel*” (Deuteronomy 34:12). And it begins

thus: "In the beginning [God] created" (Genesis 1:1). And 'beginning' is nothing but *Israel*, as it was written: "Israel was holiness to *YHWH*, and the first fruits of his increase" (Jeremiah 2:3). Also, *YHWH* is in *Gematria* twenty-six, corresponding to the twenty-six weeks of winter and the twenty-six weeks of the Sun, since He preserves everything through His Name. And therefore, there are fifty-two times 'Name', 'My Name', and 'His Name' written in the Pentateuch, corresponding to the fifty-two weeks of the year – corresponding to *YHWH YHWH*. Why does it correspond to the two tokens of the Name? For it is in mercy, during the days of the Sun and the days of rain. And thus, "*YHWH, YHWH* is a merciful and gracious God" (Exodus 34:6). And there is a comma between the two Names, and this comma informs us also that He behaves in His mercies before a person sins. And after a person sins, He behaves in mercy [also]. And because the Name is three hundred sixty-six, therefore "Your Glory is in every day".

YHWH was, is, and will be, and He is found in every trouble along with Israel. And in particular, *WH* is with Israel, since it was written: "For there is a hand upon the Throne of *YH*" (Exodus 17:16). Thus, *WH* is missing from the holy Name. *WH* spelled out *WW HY* (וּו הֵי) is in *Gematria* twenty-seven. They offended against the twenty-seven letters of the *Torah*, for it became "How has it sat?" (Lamentations 1:1) [i.e. the book of Lamentation, which is written] in alphabetical order. For they offended against the *Torah*. And in the future, when they return, it will become full and *YHWH* will sit forever. Also, *WH* is missing from the Name, and this is: "'And he' (*WHWA*) is locked in cuffs" (Jeremiah 40:1) – until he judges Esau. [Then] *YHWH* will reign, and kingship will be to *YHWH*. Also, *WH* (11) is missing because they committed eleven

offenses concerning the Day of Atonement in [the Portion] "After the death". An *A* is among their crimes and transgressions, and such like. And in the future, when they repent, they will do the eleven things that David said: "He that walks uprightly, and works righteousness, etc." (Psalm 15:2). *WWHY* is in *Gematria* twenty-seven, since it testifies to the keepers of the *Torah*, which revolves in twenty-seven letters. And *YWD HY* (יוד הי) is in *Gematria* thirty-five, since it testifies to the keepers of the twenty-three books and the twelve [prophets], which are thus thirty-five. And the missing [letter] from *KS YH* (כס יה, the Throne of *YH*) is *A*, which is missing from *KS* [making *KSA*, Throne]. And *WH* is missing from *YH*. This is *AWH* (אוה, *Ava*, desired). Therefore, "*YHWH* desired Zion for His seat" (Psalm 132:13), to say that the Holy One – blessed be He – was with us and will comfort us in the future.

YHWH. When you say *H Y* and with *W Y* as it follows, *YWD HY WYW HY* (יוד הי ויו הי = 72), thus seventy-two stems from the honorable Name. Therefore, the Explicit Name that stems from "And traveled", "And came", "And raised" has seventy-two segments. And when you say *YHWH* as it follows, *Y* (10) times *H* (5) is fifty; *H* (5) times *W* (6) is thirty; *W* times *H* is thirty. Altogether, they are one hundred and ten. And say that from *A* to *Y* they are fifty-five – since *A* is one, *B* is two, thus making three; *G* is three, thus making six. Or you could calculate faster: *A" T B" Ch G" Z D" W H* (א"ט ב"ח ג"ז ד"ו ה) – and with the *Y* itself, they are fifty-five. From *A* to *H*, they are fifteen – thus seventy. And from *A* to *W*, they are twenty-one – thus ninety one. And from *A* to *A* they are fifteen – thus one hundred and ten. And combine one hundred and ten with one hundred and six, and you will have two hundred sixteen. Therefore, there are two hundred sixteen letters in

the Explicit Name. Also, each segment is of three letters. There are two hundred sixteen segments of three voices, each different from another, as we will clarify for you. Therefore, the tablets were two hundred and sixteen palms long, as we will calculate, for the Name and all its appellations were placed in the ark.

These are the combinations of the Name of “And traveled”, “And came”, “And raised” – this is the Name by which Moses split the sea. And if you do it in purity, you will succeed in all. Get a virgin earth that was never plowed or cultivated, such as from a mountain or a forest, and spread throughout your study, or in a place of purity. Wash and immerse yourself, and change your clothes. And mention it [the Name] in dread. If it is upon the sick, mention it for three days, three times each morning, and they will be cured. And if you mention it upon some patient, say first: “I invoke You, the great, honorable, and terrible Name, that You bring health from heaven to this such and such. Whether from a bad hour, or from a bad time, or from the evil eye, or from inflictions, or from harmful spirits, cleanse him from all the ghosts and demons, all daughters of Eve that rise before him, and all bad things, from the judgment of such and such”. And mention this Name in dread. And bow down each time when you finish mentioning the Name, and say: “Blessed be the Name of the honor of His kingdom forever”.

“Blessed are You, *YHWH*, our God, King of the world, Who sanctified us with His precepts, and commanded us upon the Explicit Name.”

“And the angel of God who walks before the camp of Israel traveled and went from (**וַיֵּסַע מִלֶּאךָן הָאֱלֹהִים הַהֵלֵךְ**) (**לפני מחנה ישראל וילך מ**) (Exodus 14:19).

Ha La Y La Ha L Ka Ha Ze La A Ha Za Ba Ra Qa Aa L
We Ha La Ya La Ha Tha Aa Ra Aa Ya Wa Ki Sha Chu Ha
Wa Na (ה ל י ל ה ל ק א ה ז ב ר א ק א ל י ל ה) [the verse is read backwards:
 “(...) and the darkness, and it lit up the night, and they did
 not approach each other the entire night” (ibid. 14:20)].

“And Moses raised his hand upon the sea, and *YHWH*
 drove the sea with the wind of the ea... (ויט משה ידו על)
 “(הים ויולך יהוה את הים ברוח קד” (ibid. 14:21).

“Behind them, and the pillar of cloud travelled from
 before them and stood behind them (אחריהם ויסע עמוד)
 “(הענן מפניהם ויעמד מאחריהם” (ibid. 14:19).

No 'a Ha Ya Ha Y Wa La Aa R Sha Ya H N Cha M N Ya
Ba W Ma Ya Ra Tza Ma Ha Ni Cha M Na Ya Ba A B Y W
(נ ע ה י ה י ו ל א ר ש י ה נ ח מ נ י ב ו מ י ר צ מ ה נ ח)
 (מ נ י ב א ב י ו) [the verse is read backwards: “And it came
 between the camp of Egypt and the camp of Israel, and the clou...” (ibid. 14:20)].

“...st gushing all night and it made the sea dry and the
 waters split (ים עזה כל הלילה וישם את הים לחרבה)
 “(ויבקעו המים” (ibid. 14:21).

Therefore He chose the Name of *YHW* – these three
 letters in His honorable Name that have two hundred
 sixteen segments – for every two lettered-segment has
 thirty-six couplets of different voices [i.e. vowels]. And this
 is the table in which you will see and recognize the thirty-
 six voices in the alphabet.

[In the original, there seem to be many mistakes. We give
 below the original table.]

אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב

[This is the corrected table.]

<i>AuBu</i>	<i>AaBu</i>	<i>AiBu</i>	<i>AeBu</i>	<i>AoBu</i>	<i>A'Bu</i>
<i>AuBa</i>	<i>AaBa</i>	<i>AiBa</i>	<i>AeBa</i>	<i>AoBa</i>	<i>A'Ba</i>
<i>AuBi</i>	<i>AaBi</i>	<i>AiBi</i>	<i>AeBi</i>	<i>AoBi</i>	<i>A'Bi</i>
<i>AuBe</i>	<i>AaBe</i>	<i>AiBe</i>	<i>AeBe</i>	<i>AoBe</i>	<i>A'Be</i>
<i>AuBo</i>	<i>AaBo</i>	<i>AiBo</i>	<i>AeBo</i>	<i>AoBo</i>	<i>A'Bo</i>
<i>AuB'</i>	<i>AaB'</i>	<i>AiB'</i>	<i>AeB'</i>	<i>AoB'</i>	<i>A'B'</i>

אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב
אב	אב	אב	אב	אב	אב

And when you add a letter to each segment that I have written, they will be two hundred sixteen segments of three voices, each different than another. For if you make a segment with *AB"G*, then, when you add *Gu Ga Gi Ge G'* (ג ג ג ג ג ג) to each segment written above, they will be

two hundred sixteen segments with six hundred forty-eight voices. And similarly, the tablets were two hundred sixteen palms. A tablet is six palms over six palms – thus, thirty-six. And their thickness is 3 palms. Three times thirty-six is one hundred and eight palms, and the other is also one hundred and eight palms – thus, two hundred sixteen palms, for the Name was put in the ark with all its appellations.

Thus, we have revolved *H* with *YHWH*, which are one hundred forty-four segments, and they are in *Gematria* one thousand eighty (thus, one thousand eighty). Therefore, there are one thousand eighty parts to an hour, and this is for the moments – one thousand eighty [per] hour. Since the revolution of *AY* (יָא) is thirty-six segments – in *Gematria* three hundred ninety-six – the revolution of *AH* (הָא) is thirty-six segments – in *Gematria* two hundred sixteen; the revolution of *AW* (וָא) is thirty-six segments, and they are in *Gematria* two hundred fifty-two; and the revolution of *AH* is thirty-six segments – in *Gematria* two hundred sixteen. Altogether, they are $396+216+252+216=1080$. Therefore, the hour has one thousand eighty parts.

YHWH YHHW YWHH HWHY HWYH HHYW WHYH WHHY VYHH HYHW HYWH HHYW [probably, it should be *HHWY*].

And if you invert the Name as we did in twelve segments, and *A* [goes] with all of them, they will be twelve sets of one thousand eighty. Therefore, the day is twelve hours. And if you calculate a segment that does not have two identical letters, and it is of four letters, you can invert it in twenty-four segments. And with two *H*s in the segment, you can invert it twelve times – thus, twelve hours. Thus, the Name with *A* is one thousand eighty – one hour. And

Thus, these were inverted thirty-six times with the *Y*.

<i>AuHu</i>	<i>AaHu</i>	<i>AiHu</i>	<i>AeHu</i>	<i>AoHu</i>	<i>A'Hu</i>
<i>AuHa</i>	<i>AaHa</i>	<i>AiHa</i>	<i>AeHa</i>	<i>AoHa</i>	<i>A'Ha</i>
<i>AuHi</i>	<i>AaHi</i>	<i>AiHi</i>	<i>AeHi</i>	<i>AoHi</i>	<i>A'Hi</i>
<i>AuHe</i>	<i>AaHe</i>	<i>AiHe</i>	<i>AeHe</i>	<i>AoHe</i>	<i>A'He</i>
<i>AuHo</i>	<i>AaHo</i>	<i>AiHo</i>	<i>AeHo</i>	<i>AoHo</i>	<i>A'Ho</i>
<i>AuH'</i>	<i>AaH'</i>	<i>AiH'</i>	<i>AeH'</i>	<i>AoH'</i>	<i>A'H'</i>

אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה

These thirty-six were with the *H*.

<i>AuWu</i>	<i>AaWu</i>	<i>AiWu</i>	<i>AeWu</i>	<i>AoWu</i>	<i>A'Wu</i>
<i>AuWa</i>	<i>AaWa</i>	<i>AiWa</i>	<i>AeWa</i>	<i>AoWa</i>	<i>A'Wa</i>
<i>AuWi</i>	<i>AaWi</i>	<i>AiWi</i>	<i>AeWi</i>	<i>AoWi</i>	<i>A'Wi</i>
<i>AuWe</i>	<i>AaWe</i>	<i>AiWe</i>	<i>AeWe</i>	<i>AoWe</i>	<i>A'We</i>
<i>AuWo</i>	<i>AaWo</i>	<i>AiWo</i>	<i>AeWo</i>	<i>AoWo</i>	<i>A'Wo</i>
<i>AuW'</i>	<i>AaW'</i>	<i>AiW'</i>	<i>AeW'</i>	<i>AoW'</i>	<i>A'W'</i>

Thus, these were inverted thirty-six times with the *Y*.

<i>AuHu</i>	<i>AaHu</i>	<i>AiHu</i>	<i>AeHu</i>	<i>AoHu</i>	<i>A'Hu</i>
<i>AuHa</i>	<i>AaHa</i>	<i>AiHa</i>	<i>AeHa</i>	<i>AoHa</i>	<i>A'Ha</i>
<i>AuHi</i>	<i>AaHi</i>	<i>AiHi</i>	<i>AeHi</i>	<i>AoHi</i>	<i>A'Hi</i>
<i>AuHe</i>	<i>AaHe</i>	<i>AiHe</i>	<i>AeHe</i>	<i>AoHe</i>	<i>A'He</i>
<i>AuHo</i>	<i>AaHo</i>	<i>AiHo</i>	<i>AeHo</i>	<i>AoHo</i>	<i>A'Ho</i>
<i>AuH'</i>	<i>AaH'</i>	<i>AiH'</i>	<i>AeH'</i>	<i>AoH'</i>	<i>A'H'</i>

אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה

These thirty-six were with the *H*.

<i>AuWu</i>	<i>AaWu</i>	<i>AiWu</i>	<i>AeWu</i>	<i>AoWu</i>	<i>A'Wu</i>
<i>AuWa</i>	<i>AaWa</i>	<i>AiWa</i>	<i>AeWa</i>	<i>AoWa</i>	<i>A'Wa</i>
<i>AuWi</i>	<i>AaWi</i>	<i>AiWi</i>	<i>AeWi</i>	<i>AoWi</i>	<i>A'Wi</i>
<i>AuWe</i>	<i>AaWe</i>	<i>AiWe</i>	<i>AeWe</i>	<i>AoWe</i>	<i>A'We</i>
<i>AuWo</i>	<i>AaWo</i>	<i>AiWo</i>	<i>AeWo</i>	<i>AoWo</i>	<i>A'Wo</i>
<i>AuW'</i>	<i>AaW'</i>	<i>AiW'</i>	<i>AeW'</i>	<i>AoW'</i>	<i>A'W'</i>

או	או	או	או	או	או
או	או	או	או	או	או
או	או	או	או	או	או
או	או	או	או	או	או
או	או	או	או	או	או
או	או	או	או	או	או

These thirty-six were with the *W*.

<i>AuHu</i>	<i>AaHu</i>	<i>AiHu</i>	<i>AeHu</i>	<i>AoHu</i>	<i>A'Hu</i>
<i>AuHa</i>	<i>AaHa</i>	<i>AiHa</i>	<i>AeHa</i>	<i>AoHa</i>	<i>A'Ha</i>
<i>AuHi</i>	<i>AaHi</i>	<i>AiHi</i>	<i>AeHi</i>	<i>AoHi</i>	<i>A'Hi</i>
<i>AuHe</i>	<i>AaHe</i>	<i>AiHe</i>	<i>AeHe</i>	<i>AoHe</i>	<i>A'He</i>
<i>AuHo</i>	<i>AaHo</i>	<i>AiHo</i>	<i>AeHo</i>	<i>AoHo</i>	<i>A'Ho</i>
<i>AuH'</i>	<i>AaH'</i>	<i>AiH'</i>	<i>AeH'</i>	<i>AoH'</i>	<i>A'H'</i>

אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה
אה	אה	אה	אה	אה	אה

Thus, we counted the revolution of the voices of the alphabet. Every two letters turn into thirty-six segments. And now, if you turn every letter with *A* in the beginning as it follows, *AA AB AG AD AH AW AZ ACh AT AY AK AL AM AN AS A' AP ATz AQ AR ASH ATh* (*אא אב אג אד אה אז אכ אל אמ אנ אס אע אפ אצ אק אר אט אש*), they are thirty-six times thirty-six. And *A* with all

the letters will be seven hundred ninety-two segments of two letters. Also, in thirty-three days and thirty-six hours there are seven hundred ninety-two hours. Thus, when you combine every letter with every letter, they will be seven hundred ninety-two, and why? [Because they will] correspond to the voices of the letters related to the days of purity, for the letters of *WThHR* (וְתֵהָר, got pregnant) are the letters of *TWRH* (תּוֹרָה, *Torah*). And a woman's pregnancy has three trimesters, and there are three periods in which one must study day and night. Therefore, he put "And keep all His decrees" (Exodus 15:26) next to "On the fifteenth day of the second month" (16:1). And it was written: "Because you have forgotten the law of your God, I also will forget your children" (Hosea 4:6). And it was written: "Of the Rock Who begot you, you are unmindful. And have forgotten the God who fathered you" (Deuteronomy 32:18). There are seven million four hundred sixty thousand parts in nine months, and the parts are one thousand and eighty per hour. Therefore, the forty days of the *Torah* and forty days for the formation of the fetus, as the number of 'fetus' (וּלֵג). And there are forty *Shabbats* from the time the woman conceives until the [newborn] is circumcised after eight days for a male. And she is unclean for seven days plus thirty-three for purity. And similarly, the *Torah* was concealed by a cloud for seven days, and on the seventh day it rose. And he [Moses] stayed at Sinai for thirty-three days. And therefore, "You shall teach them diligently to your sons" (Deuteronomy 6:7) – and not to your daughters.

“And traveled”, “And came”, “And raised” (Exodus 14:19-21)

There are seventy-two letters in each of these three verses, and you will find all the letters in these three verses except *G* (3), to say that the Chariot is not to be studied in threes, as mentioned in *Chagiga* 11b. And the Name is not handed down except to one that is recognized by three attributes: His glass, his pocket, and his anger.

There are seventy-two letters in each of these three verses, to say that He founded His world through them, since they are responsible for Loving Kindness. And it was written: “The world will be built on loving kindness” (Psalm 89:3). Loving Kindness (טוב) is in *Gematria* seventy-two. Moreover, there are seventy-two hours in six days and seventy-two hours in six nights. And the *Torah* was given in its proper measure [or attribute] seventy-two tens of thousands of hundreds. A scroll flies twenty times ten, as the opening of the Temple. It flies folded. Spread it to its full length and width, and it will be twenty times forty. Twenty times forty are eight hundred. Thus, the scroll is eight hundred cubits. Cut every cubit into two lengthwise, and one cubit along the width of the section. Divide its width. Thus, it is a hand span wide and sixteen cubits long. Cut every cubit into two parts. Thus, you have thirty-two hundred pieces of a hand span times a hand span – and this is implied in *Eruvin* 21a. Thus, it is three thousand and four hand spans by which the *Torah* exceeds the world, as it was written: “He prepared the heavens with a hand span [or: The little finger]” (Isaiah 40:12). And a hand span times a hand span contains nine palms. Thus, nine times three thousand are twenty-eight thousand eight hundred

palms. And a palm times a palm has twenty-five digits that are next to the thumb by which we eat [or: With which it feeds]. Thus, twenty-five times twenty-eight thousand eight hundred are seven hundred twenty thousands, since twenty-five times twenty-eight thousand is seven hundred thousand. And twenty-five times eight hundred is twenty thousand. Seven hundred plus twenty thousand is seventy-two tens of thousands, to say that the *Torah* atones, like the sprinkling of blood. Therefore, we count with the digit next to the thumb. Therefore, the *Torah* preceded [the world] by two thousand years. Calculate that every year is three hundred sixty days – thirty days for every month – but do not consider the ten days and five hundred sixty parts that do not make a day. Thus, there are three hundred sixty days in a year. Thus, two thousand are seven hundred twenty thousand days, which are seventy-two and ten thousands of days. And in every year, there are *HShNH* (השנה, the/this year = 365) days. And if you say, “How come that the *Torah* preceded by two thousand?”, it is because there were neither days nor hours. But in twenty years of days, the *Torah* preceded the world which deals with it. And the camp of Israel was three leagues by three leagues, which are twelve miles. And a mile has two thousand cubits – thus, it is twenty-four cubits long and twenty-four cubits wide. And a cubit has six palms. Six times twenty-four thousand are one hundred forty-four thousand palms times one hundred forty-four thousand palms. And the palm is five digits, which are close to the thumb. Five times one hundred forty-four thousand are seven hundred twenty thousand digits, which are seventy-two and ten thousands digits, which are close to the thumb.

Thus, we calculated the flying scroll seen by Zechariah, which exceeded the world by three thousand two hundred.

And the world is five hundred years of walking distance. And thus, three thousands two hundred times five hundred are sixteen hundred thousand – one hundred and sixty ten thousands of years. And calculate that the year has *HShNH* (360) days. Thus, three hundred sixty times one hundred and sixty ten thousands are fifty-four thousand and ten thousands days, and six hundred and ten thousands days. And the camp of Israel was twenty-four thousand cubits times twenty-four thousand cubits, which are fifty-four thousand and ten thousands cubits, and six hundred and ten thousands cubits. Thus, a cubit of the Holy One – blessed be He – is as a day of the Holy One – blessed be He. Therefore, the length of the tablets was one cubit [the one], and so the other – thus, two cubits. Therefore, “Amusements day to day” (Proverbs 8:30). And there are twenty-four digits in a cubit – therefore, twenty-four hours. So, the form of the *Torah* corresponded since the beginning to Israel, which would receive it. And this is: “A heritage of the congregation of Jacob” (Deuteronomy 33:4) – since He tells the end from the beginning. And the nations would not accept it except only Israel. Therefore, it is arranged corresponding to the camp of Israel.

The allusion is to “Behold, I come to you ‘in the thick’ (*בְּעָב*, in seventy-two) cloud” (Exodus 19:9). And in these three verses, there are two hundred sixteen letters, and it is not handed down except in immersion or the purity of nine pints, which are two hundred sixteen eggs. For concerning one hundred twenty-four gills, a gill is six eggs. Thus, twenty-four eggs in a pint, and so in nine pints there are two hundred sixteen eggs. And this is: “The voice of *YHWH* is over the waters” (Psalm 29:3). And because there are two hundred sixteen letters in His Name, the Holy

One – blessed be He – is called 'a lion' (אֲרִיָּה = 216): "A lion has roared, who will not fear?" (Amos 3:8).

There are five impurities [or defilements] in Ezekiel (36:17-33) in the section of the son of Man: "When the house of Israel dwelled in their own land, they defiled it by their own way and by their doings" (Ezekiel 36:17); "Their way was before me as the uncleanness of a removed woman" (ibid.); "Why I poured my fury on them for the blood that they had shed on the land, and for their idols with which they had polluted it" (ibid. 36:18); "Then will I sprinkle clean water on you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (ibid. 36:25); "I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine on you" (ibid. 36:29); "Thus said the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be built" (ibid. 36:33); "And when they entered to the heathen, where they went, they profaned My holy Name" (ibid. 36:20); "But I had pity for my holy name, which the house of Israel had profaned among the heathen" (ibid. 36:21); "But for My holy Name's sake, which you have profaned among the heathen" (ibid. 36:22); "And I will sanctify My great Name, which was profaned among the heathen, which you have profaned in the middle of them; and the heathen shall know" (ibid. 36:23). Thus, there are five impurities, and he related them to grain, since no distance is kept from the excrement of a youngling until he eats an olive's measure of grain of the five species. And after the impurities, He said 'grain'. And He said: "Then I will sprinkle clean water on you" – to say that on the same day, which is *Shabbat*, they should sacrifice five decimals of grain, i.e. two decimals for the perpetual sacrifice, two decimals for the

two sheep of *Shabbat*, and two halves of a decimal for the pancakes of the high priest. And he related the grain to the sprinkling of water, meaning at the rate of five decimals of grain, which are nine pints of water – which should be thrown on someone who is impure with semen. And why? [For they] correspond to the five decimals of *Shabbat*. This is because, when the Holy One – blessed be He – wishes to display His affection for Israel, He throws water on them from the skies on the eve of *Shabbat*. “And it does not return there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it” (Isaiah 55:10-11). And next to it, there is: “For you shall go out with joy, etc.” (ibid. 55:12) – every keeper of the *Shabbat* [should keep] from profaning it. The initials are *ShMSh* (שמש, user) – the one that uses his bed on the eve of *Shabbat*. And then, rain falls, and the next day water will be thrown on him in the rate of five decimals.

“Washing in milk” (Song of Solomon 5:12) – is it milk in which they wash? Rather, this is an allusion that women, who are coveted by the eyes of man, wash in milk. In *Gematria*, they are the forty channels of water, as the rate of ‘milk’ (חלב = 40). She is washed in forty gallons. As soon as the woman immerses, both her tits are filled with milk, for she conceives, and the blood turns murky and becomes milk. They wash in milk, like Rabbi Yochanan, who used to sit at the gates of immersion so that they would conceive [children] as beautiful as him (*Baba Metzia* 84a). “Fitly set” (ibid.) – sitting upon the bloods of purity. And when the days of purity are complete, “His eyes are like doves” (ibid.) – “His eyes (עיניו)” is derived from

‘springs’ (מעיינות), such as these doves. Those that immerse upon ‘channels of water’ (אפיקי מים = 291) are in *Gematria* ‘forty gallons’ (ארבעים סאה = 389), which are nine hundred sixty gills corresponding to the nine hundred sixty hours of forty days and forty nights. Thus, a gallon corresponds to a day, and the gallon is twenty-four gills corresponding to the twenty-four hours of a day and a night – seven hundred and two corresponding to the day, and seven hundred and two corresponding to the night. Thus, ‘like an egg’ (כביצה) corresponds to one hundred eighty parts.

YHW is in *Gematria* twenty-one, and it has three letters – thus, twenty-four, corresponding to the twenty-four hours of the day, which is guided in the attribute of mercy. Also, there are twenty-four atonements in the Portion “After the death”. Five of them are [the repetition of the word] ‘atonement’ corresponding to the five books of the *Torah*; five of them are ‘to atone’ corresponding to the five scrolls; nine are ‘and he atoned’ corresponding to the eight prophets and Chronicles; four are ‘will atone’ corresponding to Psalms, Proverbs, Ezra, and Daniel; and one is ‘atoning’ corresponding to Job. Thus, there are twenty-four atonements corresponding to the twenty-four books. This is, “This is the *Torah* of the burnt offering” (Leviticus 7:37). Whoever studies the *Torah* requires neither a burnt offering nor a sin offering (*Minchot* 110a). And concerning whoever transgresses the twenty-four books, which correspond to the twenty-four hours of the day, [the Day of] Atonement atones for this. Therefore, in [Portion] “After the death”, “Say to the priests”, “Pinchas”, “You shall command”, and in “In the desert of Sinai” there are twenty-four atonements written in relation to the Day of Atonement, in order to atone for the twenty-four offenses

in Ezekiel, "Inform Jerusalem" (Ezekiel 16:2), and in order to atone for the twenty-four types of forbidden intercourse written in Portion "After the death". Therefore, it is read on the Day of Atonement. And it is in order to atone for the twenty-four 'reveal' in the Scriptures about incest – eight 'nakedness' in "You shall be holy", eight 'soul' written about the Day of Atonement, seven in "After the death", and one in "Pinchas". Six issues are written: Adultery, fornication, defilement, abomination, profanity, and lying down – corresponding to which there are six mortifications on the Day of Atonement. And if you count also 'reveal' and 'expose', they are eight corresponding to the eight 'soul' in the mortifications on the Day of Atonement: 'Approaching', 'mating' – thus, ten. Therefore, the Name is mentioned ten times on the Day of Atonement in order to atone. [With] 'giving' and 'relative', they are thus twelve corresponding to the twelve tribes. Between [Portion] "After the death" and "You shall be holy", there are thirty-two 'nakedness', twenty-four 'reveal', five 'relative', nine 'lying down', four 'adultery', three 'takings', two 'givings', three 'fornication', two 'profanity', two 'abomination', two 'to defile her', two 'to mate her', three 'approaches', two 'exposed', one 'she is in the period', one 'loving kindness' [meaning 'forbidden' in the context], and one 'desecration' – thus, ninety-eight corresponding to which there are ninety-eight curses in the second admonition, ninety-eight sheep on the Holiday, and ninety-eight times in which Isaac is mentioned in the five books of the Pentateuch.

In the Name "And traveled", "And came", "And raised" (Exodus 14:19-21), there are seventy-two segments, in order to atone for the seventy-two hours of the six days and the seventy-two hours of the six nights. But whoever keeps the *Shabbat* as it is prescribed is absolved from everything, for it was said: "Everyone who keeps from

defiling the *Shabbat*' (Isaiah 56:6) – do not read 'defiling' (*Me-Chalelo*) but rather 'he is absolved' (*Machul Lo*)" (*Shabbat* 118b). Thus, in the six days and six nights there are one hundred forty-four hours, corresponding to which there are one hundred forty-four *P*s (פ) in Portion "After the death" and Portion "You shall be holy". Thus, every *P* corresponds to an hour, since in an hour a person walks *P* (80) hundred cubits. Therefore, *P* stands in the beginning of *Parsa* (פרסה, league), and it is called a *Parsa* [lit.: horseshoe] because the half of it is for the boundary of *Shabbat*.

The Explicit Name is mainly arranged as we arranged it above. In the beginning of the lines, there is *WHW ANY* (והו אני) and at their end there is *MND MWM* (מנד מום). And there is an arrangement as it follows [this is how it is in the Australia manuscript, but in the Oxford manuscript the verses are as usual as in the Pentateuch without change] (Exodus 14:19-21).

ויסע מלאך האלהים ההלך לפני מחנה ישראל וילך
מאחר

יהם ויסע ויבא בין מחנה מצרים ובין מחנה ישראל ויהי
הענן והחשך עמוד הענן מפניהם ויעמד מאחריהם ויא
ר את הלילה ולא קרב זה אל זה כל הלילה
ויט משה את ידו על הים ויולך יהוה את הים ברוח
קדים

עזה כל הלילה וישם את הים לחרבה ויבקעו המים

[We give below the arrangement as it appears in the Pentateuch.]

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided (ויסע מלאך) האלהים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם: יבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את הלילה ולא קרב זה אל זה כל הלילה: ויט משה את ידו על הים ויולך יהוה את הים ברוח קדים עזה כל הלילה על הים ויט משה את ידו על הים ויבקהו המים: (ibid.).

There is no *G* (3) in these verses, since it tells us that three letters should be combined together. And you will find them to be two hundred sixteen letters. And if you remove *ANY WHW*, seventy segments of three letters will be left. "Behind them (מֵאַחֲרֵיהֶם)" (ibid. 14:19), "The cloud (הָעֶנָן)" (ibid. 14:20), "East (קִדְמִים)" (ibid. 14:21) [those words appear in the middle of each verse] – thus, *ANY* (אֲנִי, I), "The pillar (עֲמֹד)" (ibid. 14:19), "By night (אֵת הַלַּיְלָה)" (ibid. 14:20), "And made (וַיַּשֵּׁם)" (ibid. 14:21) – thus *WHW*. And why should you remove *ANY WHW*? For *ANA YHWH* (אֲנָא יְהוָה, please Lord) is in *Gematria ANY WHW*. And the poet said: "*ANY WHW*, please salvage" – since in the Scriptures it is implied. "And 'I am' (*ANY*) within the Diaspora" (Ezekiel 1:1). For Ezekiel said afterwards: "'And he is' (*WHWA*) locked in chains" (Jeremiah 40:1). There is no *G* (3) in these verses, since it

tells us that three letters should be combined together. And you will find them to be two hundred sixteen letters. And if you remove *ANY WHW*, seventy segments of three letters will be left: "Behind them (מאחריהם)" (ibid. 14:19); "The cloud (הענן)" (ibid. 14:20); "East (קדים)" (ibid. 14:21) [those words appear in the middle of each verse] – thus, *ANY* (אני, I). "The pillar (עמוד)" (ibid. 14:19); "By night (את הלילה)" (ibid. 14:20); "And made (וישם)" (ibid. 14:21) – thus, *WHW*. And why should you remove *ANY WHW*? For *ANA YHWH* (אנא יהוה, please Lord) is in *Gematria ANY WHW*. And the poet said: "*ANY WHW*, please salvage" – since in the Scriptures it is implied, "And 'I am' (*ANY*) within the Diaspora" (Ezekiel 1:1). For Ezekiel said afterwards: "'And he is' (*WHWA*) locked in chains" (Jeremiah 40:1). For this Name is called: "I am with him in distress" (Psalm 91:15) – in all their distresses, I have distress. Therefore, the poet wrote: "As You saved a nation that needed the salvation of God, making favor with their hands, I – referring to Israel – and Him – referring to the Divine Presence". We can explain the expression "I (*Ani*) and He (*Wahu*)" in two other ways. How? *A* from 'From behind them' (*Meachareihem*) [all these words are from the episode of the splitting of the Red Sea]; *N* from 'the cloud' (*Ha'anan*); *Y* from 'precede' (*Makdim*) – giving us *ANY* (*Ani*). *W* from 'pillar' (*Amud*); the first *H* from 'the night' (*Halaylah*); *W* from 'He put' (*Wayasem*) – giving us 'and Him' (*Wahu*). You can also derive 'I and He' by turning the middle verse from its end to its beginning. *W* from 'And He traveled' (*Wayasa*); the last *H* from 'the night' (*Halaylah*); *W* from 'And He turned' (*Wayef*) – giving us *Wahu*. *A* from 'behind them' (*Meacharehem*); *N* from 'the cloud' (*Ha'anan*); *Y* from 'easterly' (*Kadim*) – giving us *Ani*.

Another method: If you remove *WWW YYY* from “And He traveled (*Wayis’a*)”, “And He came (*Wayavo*)”, “And He turned (*Wayet*)”, they mean nothing. Seventy words of three letters remain, which are a total of two hundred ten letters corresponding to the two hundred ten years that they were in Egypt. “And He traveled” turns into *SBT* and turns around – *TBS*. So, each word of three letters in its order. And three ‘And He came’ (*Wayavo*) turned around will be four hundred twenty letters. This is very wonderful and hidden from the people. ‘And He turned’ (*Wayet*) is Host (חַבֵּט), which is the foundation of the Chariot, for He set up pillars around the Throne of Glory, and on each pillar there is a Name. And if someone knows them, if he mentions them in an oath, he enters the celestial orchard and knows how the Chariot works. And He draws you in the darkness of water.

“And He traveled (*Wayis’a*)”, “And He came (*Wayavo*)”, “And He turned (*Wayet*)”: A letter is separate from this [first] verse, a letter from this [second] verse, and a letter from this [third] verse. They gathered and joined to be words, but only that which is written in the heavenly academy is mentioned. *Adonay*, the holy *YHWH Tzevaot* (Lord of Hosts), is inscribed on the angel who has been given permission to sit, for his name is the Name of his Master, which is separated and doubled. For example, if we join *KMTh KMTh* (כַּמֶּת כַּמֶּת) with the letters *KSTz* (כֶּסֶּץ), which are plain, so *KMN* (כַּמֶּנ) will double. He conceals the Names from most angels, not because something evil may be done with the Names, but because people might adjure them to reveal them, and they might reveal them. And that person would destroy the world. Or the person may come to know the secret of the high realms when he is not worthy, for they revealed the Work of the

Chariot to Jeroboam, the son of Nevat. And in the end, he said: “‘The sole of their feet was like the sole of a calf’s foot’ (Ezekiel 1:7). And it was said: ‘Let us prostrate to His footstool’ (Psalm 132:7)” – and he made the calves. Furthermore, even if it is fit to use the Name, people will do too much and become corrupt, as it happened to Acher, to Ben Zoma, who was harmed, and to Ben Azai, who died. For they knew and adjured so much that the inner angels raised their minds and thoughts inside, and they were harmed. Thus, it was said: “Or darkness, that you cannot see; and abundance of waters cover you” (Job 22:11). And when He came to adjure the pillars of heaven, they became soft and were shocked at His rebuke.

The Name of “And He traveled (*Wayis’a*)” that we arranged above – whose order is *WHW YLY SYT* (והו ילי סיט) – shares the distress of Israel in all their exiles. For the beginning of the three lines – *WHW* – is based on the verse: “And he is locked in chains” (Jeremiah 40:1). And in the end, those three lines – *MND* (מנד) – mean *Manad* (wandering), meaning that He wanders (*Nawenad*) with them. In the future, they will say: “Who is this who comes from *Edom*, with crimson garments from *Batzrah*?” (Isaiah 63:1). “Comes from *Edom*” is in *Gematria MND*. The Name begins in three other lines with ‘I’ (*Ani*), which is similar to “I was among the captives by the river of *Chebar*” (Ezekiel 1:1). In the end, those three lines are *MWM* (מומ) meaning ‘blemish’ (*Mum*). I will make a blemish to those nations that came against Me, for I called you “My son, My firstborn, Israel” (Exodus 4:22). And it was said about the firstborn: “And it shall have (*Yiheyeh*) no blemish” (Leviticus 22:21). Do not make (*Yehayeh*) a blemish in it. And it was written: “The firstborn you shall sanctify” (Deuteronomy 15:19). But they made a blemish

in you, put you to servitude, and did not regard your sanctity. I will crush and destroy them. Therefore, in the future He will mention the Name 'I' (*Ani*), which is in exile. "See now, for 'I' (*Ani*), I am He, and there is no God besides Me" (Deuteronomy 32:39). Why is 'I' twice? It is to say that the 'I' that is in exile is also the Glory on the Throne. The verse says *Ani* and not *Anoki* [another form of 'I'], for *Anoki* is not as restrictive as *Ani*. For it was written: "I will make judgments, I am the Lord" (Exodus 12:12) – I and not a messenger. Therefore, it was said: "I am He, and there is no God besides Me" – not *Metatron*, the honorable minister. For so said Moses, the man of God: "Do not 'disobey' (*Tamer*) him" (Exodus 23:20) – do not 'exchange' (*Temireni*) with him. And the verse says: "See now, for I" (Deuteronomy 32:39) – mentioning *Ani* four times, meaning "I was in the four exiles". It also means, "I was in this world, I was in the World to Come, I am in the days of the Messiah, and I am at the time of the resurrection". Therefore, [the prayer] says: "Lord, who is like You? There is none besides You, there is none other than You, and who is comparable to You?". *Ani* is written three times corresponding to Babylon, Media, and Greece, and once corresponding to *Edom*, whose exile is long as all the others. "No one can save from My hand" (ibid.); "For I will make destruction in all the nations that I cast you there" (Jeremiah 46:28). This is why David said three times: "Give thanks to the Lord, for He is good"; "Give thanks to the Lord of lords"; "Give thanks to the God of gods"; and in the end, "Give thanks to the God of the heavens, for His loving kindness is forever" (Psalm 136:26). For the Name of *Wahu* (והו) is locked. This is in the merit of Jacob who peeled wood at the watering troughs, as it was said: "The king is held captive in its tresses" (Song of Solomon 7:6). *Wahu* is hinted twice, for

He was exiled with them in Babylon and *Edom*, as it was written: "And He is locked in chains" (Jeremiah 40:1).

Wayis'a (וַיֵּסַע, And He traveled), *Halaylah* (הַלֵּילָה, the night), *Wayet* (וַיֵּט, He turned) [always in Exodus 14:19-21] provide the letters of *Wahu*. So are also *'amud* (עַמּוּד, the pillar), *Machaneh* (מַחֲנֶה, the camp), *Wayesem* (וַיַּשֵּׁם, and made) [always in Exodus 14:19-21], for so is the permutation in the three last lines, in the thirteen lines in the middle. In *Midrash Echa*, it was said: "Their master is fit and his number is two hundred ten letters, which has the numerical value of 'lion' (אֲרִיָּה = 216). If you turn it around, such as *MND* [becoming] *DNM*, there are four hundred thirty-two letters, indicating that they are engraved above on pillars of fire with a flame of fire. Because they are engraved above with a flame of fire, someone who enunciates the Name with its letters is worthy to be burnt as Rabbi Chanina, the son of Tradyon. The Names are engraved in fire, for fire is with Him. Light is related to fire, as it was said: "And at night in a pillar of fire to give light" (Exodus 13:21). He is called fire: "For the Lord your God is a consuming fire" (Deuteronomy 4:24). Therefore, when He was revealed to the early prophets, He was revealed in fire, as it was said: "In a flame of fire" (Exodus 3:2). You cannot say that there was an angel there, as it was written: "The Lord God of your fathers appeared to me" (Exodus 3:16). At Sinai, He was revealed in fire, as it was said: "The Lord talked with you face to face (...) out of the middle of the fire" (Deuteronomy 5:4). And it was written: "And on earth He showed you His great fire; and you heard His words out of the middle of the fire" (ibid. 4:36). Also, concerning Manoah it was said: "And it was when the flame rose up" (Judges 13:20). And concerning Elijah, it was written: "And after the fire a still small voice" (1 Kings

19:12). And when he ascended, "A Chariot of fire and horses of fire" (2 Kings 2:11). Concerning Ezekiel, it was written: "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire" (Ezekiel 1:27). Just as He is fire, so are His Names, His servants, and His words. And it was written: "Fire came out from the Lord and consumed on the altar" (Leviticus 9:24); "Fire came out from before the Lord and consumed them" (ibid. 10:2); "And fire came out from before the Lord" (Numbers 16:35); "And fire mingled" (Exodus 9:24); "And the fire of the Lord burnt them" (Numbers 11:1) – and many more like this.

In Chapter 1 of the Book of Formation, in the eleventh section that lists the ten mysterious *Sefirot*, it was said: "Four, fire from water: He hewed and carved in it a Throne of Glory, and angels, *Seraphim*, holy living beings, and ministering angels. And from these three, He founded His habitation; He made His angels winds and His servants burning fire. He signed five on high, selected three plain ones, set them in His great Name, signed with them six corners, turned above, and signed them with *YHW*. He signed six below, turned below, and signed it with *YWH*. He signed seven in the east, turned before His face, and signed it with *HYW*. He signed eight westward, turned behind Him, and signed it with *HWY*. The ninth, He signed in the south, and He turned to His right and signed it with *WYH*. He signed ten in the north, turned left, and signed it with *WHY*".

We will explain. We said, "Four, fire from water, etc.", until "Burning fire". May His Name be blessed, which does wonders by His strength, power, and wisdom. For, had we

not seen His deeds and acts with our eyes, it was slightly hinted for us to see that everything is pure and clean as the sparks of fire that emerge from it, such as the sword that shines when one takes it from the scabbard and brightness scintillates from it. If one looks into a valuable precious stone, there seems to be fire inside it. If one places a crystal stone that looks like water before the Sun, fire emerges from it. Also, when clouds full of water go into each other, lightning emerges from them, and the *Torah* writes: "And fire mingled within the hail" (Exodus 9:24). And it was written: "From the brightness in front of him came hail and fiery coals" (Psalm 18:12). And it was written: "The Lord thundered in the sky, the sovereign One shouted" (ibid. 18:11). "Hail and fiery coals" – indicates that from the power of His speech He emits fire and water, even though fire hates water, for wind is loved by water and fire. For by His Holy Spirit wind was created, and water and fire were created by the power of wind. From its moisture came water, and from its heat came fire. Because wind carries water and fire, it is loved by them, for the wind helps water and fire. When the moisture leaves it, it becomes dry, and fire is hot and dry. There are seven types: Fire that eats fire, fire that neither eats nor drinks, fire that drinks but does not eat, fire that eats and has crawling creatures inside it as water does, and fire that flows as water. Fire that eats fire is the fire of the Holy One that eats the fire of the angels. Fire that eats and drinks is the fire of Elijah: "The fire that was in the channel licked up the water" (1 Kings 18:38). Fire that eats and does not drink is our fire. Fire that drinks and does not eat is the fire of the Sun. Fire that eats and has crawling creatures inside it is the fire of the *Gehenna*, as it was written: "For their worm shall not die and their fire, etc." (Isaiah 26:24). Fire that flows as water is the fire of *Region* (רֶגִיון, region), as it was said: "A river of fire was

streaming forth and proceeding from His presence" (Daniel 7:10). When it says, "He hewed and carved in it a Throne of Glory", this is because in most places we find His servants and prophets referring to the upper realms as coming from His fire.

Also, we see the wonders and awesome things that he did to our fathers with fire, as it was said about Elijah: "And behold the Lord passed by, and a wind, etc." (1 Kings 19:11), intimating that there was a wind. "And after the wind a noise/earthquake" (ibid). The noise was as the noise of mighty waters, as if it was said: "And I heard behind me a sound of great noise and it was the noise of the wings of the living beings" (Ezekiel 3:12). And it was said: "And the noise of the wings of the living beings brushing against each other" (ibid. 3:13). And it was written: "And I heard the noise of their wings like the noise of water" (ibid. 1:24). This indicates that there was water. "After the noise was fire" (1 Kings 19:11) – indicating that there was fire. And so it was said in Daniel, "Its wheels were all aflame. A river of fire was streaming forth and proceeding from His presence" (Daniel 7:9-10). And it was written: "His body resembled yellow jasper" (ibid. 10:6). The Throne of Glory looks like the firmament, for we see that the firmament looks like the sea – and the sea [looks like] blue, and blue [looks like] sapphire. And around the Throne, there are pure clouds that shine like jasper. It stands on four legs, and the shining brightness of the Throne is like jasper. And the brightness of the jasper is the "glowing" (Ezekiel 1:4), and sapphire looks like both of them. Jasper looks like "glowing amber" (ibid.), like the appearance of fire – not actual fire, but like the colors in the flame of fire mixed together. The eye cannot imagine its appearance. What is outside the Throne? Fire that flames from the purity and the great appearance of

brightness. From these visions, Ezekiel saw the image of the living beings, who are the legs of the Throne. Each leg has four faces and each face has four wings. Thus, each leg has sixteen wings, and for four legs with sixteen faces there are sixty-four wings. With thirty-two, they cover their bodies; with thirty-two, they fly; and all is with wind, for they are all from fire. Fire is lighter than wind, and therefore fire always supports the wind, as it was written: "Each moved straight ahead. Wherever the spirit would go, they would go, without turning as they went" (Ezekiel 1:12). Above the Throne, there is a great fire that cannot be described at all, and a curtain of fire is spread before it. There are seven powerful servants within and in front of the curtain, and beyond the Throne there are twelve appointees— three for each direction. And these are their Names: *Kokviel* (כוכביא"ל), *Padiel* (פדיא"ל), *Michael* (מיכא"ל) at the right; *'azriel* (עזריא"ל), *Beriel* (בריא"ל), *Shemi'el* (שמיע"ל) at the left; *Gabriel* (גבריא"ל), *Raphael* (רפא"ל), *Achawiel* (אחויא"ל) behind it; *Rag'iel* (רגעיא"ל), *Bamael* (במא"ל), *Uriel* (אוריא"ל) before it. Blessed be His Name and exalted His remembrance. He sits in the middle, and the appearance of His Glory is like glowing amber. On His forehead, there is a crown with the Explicit Name that is made by fire and hail. On His head, there is a crown of glory, as it was said: "From the brightness in front of him came hail and fiery coals" (Psalm 18:13). At His right side, there is life, and at His left there is death. In His hand, there is a staff of fire. At His right side, there are two ministers of powerful strength, and their Names are *Shavaviel* (שביביא"ל) and *Pachdiel* (פחדיא"ל). At His left, there are two powerful ones whose Names are *Savoriel* (סבוריא"ל) and *Galitzur* (גליצור"ר), and they receive the decrees. The Throne of Glory is the seat of His honor, and the living

beings carry the Throne. The *Ophanim* (אופנים, Wheels) are the Wheels of the Chariot, who are wholly fire, as it was written: "And their appearance was like burning coals of fire" (Ezekiel 1:13); "His Throne was ablaze with fire" (Daniel 7:9). From the three of them, He founded His habitation. The wind is as it was written: "And He flew on the wings of the wind" (Psalm 18:11). Water is as it was written: "He made darkness pavilions round about him, (...) and thick clouds" (2 Samuel 22:12). Fire is as it was written: "Hail and coals of fire" (Psalm 18:13). And it was written in Zechariah: "I lifted up my eyes, and looked, and, behold, there came four chariots. (...) In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot spotted and bay horses. (...) And the angel answered and said to me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth" (Zechariah 6:1-5). 'Red' – he did not explain to him that they were the Chariot of the light of the worlds, as it was said about Elijah: "Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder" (2 Kings 2:11). And it was written about Elisha: "And, behold, the mountain was full of horses and chariots of fire round about Elisha" (ibid. 6:17). Thus, we have wind, fire, and water. And it was written: "Your way is in the sea, and your path in the great waters" (Psalm 77:20). Thus, from the three of them He made His dwelling: "Who makes his angels spirits; His ministers a flaming fire" (Psalm 104:4).

He selected three 'simples' (*Peshutot*) and set them in His great Name – *YHW*. 'Simples' are those that are not doubled, such as *BGD KPRTh*. They are called 'simples' because, when a person wears a garment, the body has a double. And when he 'removes it' (*Pasha*), the garment 'is

stripped' (*Pashut*) and the body is stripped from the doubleness of the garment, as it was said: "I stripped off' (*Pashateti*) my coat" (Song of Solomon 5:3). Also, a year that is not a leap year is called 'a removed' (*Peshuta*) year, for the leap year has a double month, while this one is single and by itself. In the *Mishnah* (*Bava Batra* 126a), we find the firstborn and 'the regular son' (*Pashut*), the firstborn receiving the double and the regular son one portion. Also, it was written: "Where did you 'raid' (*Pashatetem*) today?" (1 Samuel 27:10); also, "The young locust which 'sheds' (*Pashat*) its skin and flies away" (Nahum 3:16); and "'They made a raid' (*Vayifshetu*) on the camels" (Job 1:17). The *Mishnah* says: "The poor man 'stretched out' (*Pashat*) his hand" (*Shabbat* 2:1). Also, school teachers read the letters *MNTzPK* as double letters – a bent *K* and a straight *K*. They are called 'simples' because seven letters are pronounced either hard or soft. Even though the 'simple' letters are pronounced hard, they are not pronounced hard according to the interpretation of their reading. And therefore, they are said 'simples'. They are placed in His great Name because this is the foundation of the Name, and not the actual Name. And thus, in the Holy of Holies he said the Name with its full spelling. And outside the land, an appellation was used, for *YHWH* is called *Adonay* for the Jews. Now, the four lettered-Name is *YHWH*, and he only mentioned *Y H W* and did not mention the second *H*, for both are the same and hewed as one. Instead, the three letters *YHW* are different from each other, and he mentioned them. Why were these three letters chosen more than other letters? For the *Y* corresponds to the ten statements through which He created the world; the *H* because He created them with an *H*, as it was written: "These are the generations of the heavens and the earth when they were created

(*Behibaram*)” (Genesis 2:4). He created them with an *H* (*Be-He Baram*). For no letter emerges from the mouth without one feeling it like the *H*, hinting that He did not become tired or weary while creating the world. *W* is because He created the world in six days. Also, even a child can write a *Y* or *W*, as it was written: “A child will be able to write them” (Isaiah 10:19) – indicating that His creatures acknowledge that it was easy for Him to create His Creation. And it was written: “For in *Yah*, *YHWH*, is the eternal rock” (Isaiah 26:4). There is no letter as small as the *Y* and none among the nations as small as Israel, as it was written: “For you are the least” (Deuteronomy 7:7). And Jacob said, “I am small” (Genesis 32:11), for whoever diminishes himself will be elevated by the Holy One, as it was said: “And you will be for me ‘great’ (*Segulah*) among all the nations” (Exodus 19:5). The *L* is larger than all the letters and the *Y* is the smallest. The Holy One said: “I am great above all and you are the smallest of all the nations. Cleave to me as a *Y* cleaves to the top of an *L*”. As it was said, “You who have been carried from birth, you who have been supported from the time you left the womb” (Isaiah 46:3). Therefore, He set them in His great Name, the basic Name. “This is My Name forever” (Exodus 3:15) – for *YHWH* is His most superior Name, as it was written: “*YHWH* is His Name” (Exodus 15:3). But the other Names are appellations describing qualities. *EI* denotes power, as it was written: “I have power (*EI*) in my hand” (Genesis 31:29). *Adonay* denotes that He is ‘a master’ (*Adon*) over everything. *Shaddai* (Almighty) [denotes] ‘that’ (*She*) He said to His world, “Enough (*Dai*)”. ‘Compassion’ (*Rachum*) is for “For I will have mercy (*Verichamtî*)”. ‘Mercy’ (*Chanun*) is for “And I will favor (*Vechanoti*)” (Exodus 33:19). ‘Long Suffering’ (*Erek Apayim*) is because He is ‘long suffering’ (*Maarich Af*) toward the wicked, since they

may repent. He is 'great in Loving Kindness' (*Ve-Rav Chesed*), for he had 'much loving kindness' (*Rav Chesed*) for His servants and sons, And He is 'truth' (*Ve-Emet*), for all His words are 'true' (*Emet*) (see Exodus 34:6). These and all that is similar to them are praise and appellations. But the basic Name is *YHWH*, for praise without a Name is impossible, since there is no 'basic thing' (*Golem*) without a Name. And the Holy One is His Name and His Name is Him. He is first of all the Names and He is included in all the praises. He is connected with a Name not because He needs one, but for the purpose of His creatures so that the hearer can understand what the speaker says. For, if one said a thousand praises without the basic Name, the hearer would not know who is being praised. For example, if one says "Metalworker, carpenter, wise man", no one knows whom one is calling. But if one says "Bezalel the metalworker, Ahaliav the carpenter, Moses the wise man", they will understand. Thus, the verse says, "*YHWH* your God is God" (Joshua 2:11); "*YHWH*, *YHWH*, merciful God" (Exodus 34:6). *YHWH* is the Name and the rest is praise. Therefore, He spoke and set them in His great Name, and He sealed six directions – above and below, east and west, north and south – to indicate that He fills everything, as it was said: "I fill the heaven and the earth" (Jeremiah 23:24); "The heaven is My Throne and the earth is My footstool" (Isaiah 66:1); "The whole earth is full of His Glory" (ibid. 6:3). Sealed means closed, so that no one knows what is inside, as it was said: "To you this entire prophetic revelation is like words in a sealed scroll (...) I cannot, because it is sealed" (ibid. 29:11). To seal with them means to close with them, for they are in the jurisdiction of their Creator. For He closed them and sealed them. Concerning Daniel, it was written: "The matters are closed and sealed in a book" (Daniel 12:4). For the matters

are closed and sealed because there are six directions that are closed and sealed – sealed with His great Name.

I will explain the closing and opening of each one. For He closes and opens for good and evil, for through them He punished the peoples in the generation of the flood. He opened the above for their evil: "And the windows of the heaven opened" (Genesis 7:11). He closed them for good: "And the rain ceased from the heavens" (Genesis 8:2). Below, He opened for the evil: "The great deep was split" (ibid. 7:11). He closed for the good: "And the springs of the deeps were closed" (ibid. 8:2). He opened them for the good: "And He commanded the heavens above and He opened the doors of heaven" (Psalm 78:23). Below, "The land opens and salvations flourishes" (Isaiah 45:8); "And the earth opened its mouth" (Numbers 16:32). In the east, "Have you ever in your life commanded the morning?" (Job 38:12). In the west: "Who shut up the sea with doors" (ibid. 38:8). In the south: "Can you tie the bands of the Pleiades, or release the cords of Orion?" (ibid. 38:31). In the north, "From the north will begin the evil" (Jeremiah 1:14). Therefore, He spoke and sealed with His great Name. And when He spoke, He turned above and below, before Him and behind Him. It is not that one can speak of something being before Him, as it was said: "To whom can you compare Him?" (Isaiah 40:25). Similarly, it was written: "I am He. No god was formed before Me, and none will outlive Me". Yet – God forbid – that there is a concept of before Him or after Him, for He is the first of the first and the last of the last. Rather, it was written in a human way of speech, so that the hearer should understand, such as "And all the earth came to Egypt" (Genesis 41:57); "And thrown it to the heaven" (Exodus 9:8); "And you will consume all the nations" (Deuteronomy 7:16); "And the heavens above your heads"

(ibid. 28:23); "Towns that are great and fortified in the heavens" (ibid. 1:28); "And the earth split to their voices" (1 Kings 1:40); "And they threw dust over their heads to the heavens" (Job 2:12) – and many like them. It is like someone who says, "Where is such and such?"; and someone replies, "He is at his table", when he is actually not at his table, but eating. And similarly, a person might say, "I ate something as sweet as honey". So the people speak, and the *Torah* speaks as the people speak. For it is not applicable to say about the Holy One that He turns in any direction, for He created all. And "With the word of the Lord the heavens were made" (Psalm 33:6). However, this is to inform the people that He created the world at an angle, and the earth is in the middle and round, as it was said: "Who sits on the circle of the earth" (Isaiah 40:22).

The encampment of Israel around the tabernacle was the same. Its front was eastward; its behind, the place of the ark, was westward; and the *Cherubim* where the Divine Presence was found were above the ark. The curtain was spread so as not to see the Divine Presence between the *Cherubim* on the Throne. Around the tabernacle were the Levites like the supernal servants, and the twelve tribes encamped in the four directions as the twelve angels that surround the Throne. Moses, Aaron, and his sons – Elazar and Ittamar – stood before the Divine Presence, corresponding to the four angels that stood at His left and at His right, as it was written (Numbers 3:38). And those who encamped before the tabernacle were Judah, Issachar, and Zebulun eastwards; Reuben, Simeon, and Gad southwards; Ephraim, Menasseh, and Benjamin westwards; Dan, Asher, and Naphtali northwards. They had seven clouds. Six were above, below, and the four directions corresponding to the six corners. And one smoothed the road before them. The camp of Judah was in the north-

east, facing the tabernacle and the east behind them. Issachar was at the side of the camp of Judah, facing the tabernacle at the left of Judah. The camp of Zebulun was at the left of Yissachar, in the south-east. These were the three brothers, the sons of Leah. The camp of Reuben was in the south-east. They faced the tabernacle at the left of Zebulun. Simeon was at the left of Reuben, and Gad was at the left of Simeon. These – Reuben and Simeon – were the sons of Leah, and Gad was the firstborn of Bilha. The camp of Ephraim was in the south-east. Menasseh was at its right and Benjamin was at the right of Menasseh in the south-west, and they were facing the tabernacle. Ephraim was a substitute for Levi, the son of Lea; Menasseh was a substitute for Joseph, his father; and Benjamin was in his place. These were the sons of Rachel. Dan, Asher, and Naphtali were in the north. The camp of Dan was in the northern corner, Asher at its right, and Naphtali at the right of Asher, all facing the tabernacle. Dan was the firstborn of Zilpa, Asher was a regular son of Zilpa, and Naphtali was from Bilha. These three were from the maidservants, and this is why the north was the last, as it was said: "The standard of the camp of Dan shall be on the north side by their armies" (Numbers 2:25). You might ask, "How can the north be the last when it is on the left according to its normal order?"; in my opinion, they used to encamp in a square and travel in a line, standard after standard. Why did they encamp in a square? For the Divine Presence was in the middle. But during their travelling, the Divine Presence went before them and went after it, camp after camp, as it was said: "And the Lord went before them by day" (Exodus 13:20). For during their journeying the cloud that covered them rose upwards, and the whole camp of Israel saw and knew that the Divine Presence was moving. The cloud that laid eastward opened like a great gate, and

it came and stood opposite to the standard of Judah in the north-east. And those in the east – Judah, Issachar, and Zebulun – traveled. Immediately, they took down the tabernacle, and the Levites traveled after the eastern camp. The southern camp comprising the standard of Reuben in the south-east traveled together with Simeon and Gad, and after them the western camp traveled – the standard of the camp of Ephraim in the south-west together with Menasseh and Benjamin. After them was the standard of Dan in the north-west, and with him were Asher and Naphtali. The camps reached the place where the Divine Presence stood, until the Levites set up the tabernacle, and they encamped in a square. Therefore, they speak about it as turning upwards. For, when the cloud traveled, it rose upward. And when they encamped, it rested and turned downward facing towards Judah in the east – then, Ephraim, and Menasseh westward at his right. Reuben was in the south and Dan was at his left, southwards. Therefore, the Sun rises everyday and all the stars of the east bow down to the Master of all, as it was said: “And the host of the heavens bow down to You” (Nehemiah 9:6).

YHW is three letters, and so the Name [derived from] ‘And He traveled, and He came, and He turned’ (*Wayis’a, Wayavo, Wayet*) [three words from the Song of the Sea] has three letters in each word. There is no *G* in those verses to indicate that we do not hand over the Name to three, but only to one or two people. The Name is found in eight different ways in each psalm except for *G K M P*. By *G*, we mean that the Name is not with the *Gomlin* – i.e. with one ‘who pays back’ (*Gomeh*) evil – and with those ‘who lie on each other’s behalf’ (*Gomlin*), as the sages said: “We are concerned that they are lying on each other’s behalf” (*Avoda Zara* 61b). We do not lecture about the Work of Creation before three [years], and [we do] not

[lecture] about immorality laws before two [years] (*Chagiga* 11b). And we do not reveal the secret of the Name to three [persons], but to a single person or two. The verse says, “I am a stranger in the land” (Psalm 119:19), in connection with Abraham, who recognized his Creator when he was three years old. Also, the verse “Open my eyes and I will see wonders in Your *Torah*” (ibid. 119:18) hints that Abraham’s kidneys poured out wisdom. And it was written: “But where shall wisdom be found? And where is the place of understanding?” (Job 28:12); “From where then comes wisdom? And where is the place of understanding?” (ibid. 28:20). ‘From where’ (מאי”ן = 101), [=] ‘from where’, ‘what’ (איז”ה = 23), and [=] ‘what’ are in *Gematria* Abraham (אברהם = 101+101+23+23=248). Thus, he did not mention the Name within three years. Therefore, they did not give a minor a portion of the tithes, unless he was three years-old and over. This is why the Name is missing from *G*. And it is missing from *K* (=20), for the world was empty for twenty generations, and they did not study the *Torah*. Therefore, the Name was hidden until Abraham revealed it in the world. Until a person is twenty years-old, he is not punished from above, and a priest is not allowed to serve in the Name of God until he is twenty years-old. The Name is missing from *M* (=40), for we do not give someone the Name until he is forty – the age of understanding. For a disciple does not know how to have a proper intention [toward the meanings of the Name] until he is forty, as it was written: “The Lord did not give you a heart to know until this day” (Deuteronomy 29:3). Also, the fetus is formed after forty days. And it was written: “I have gotten a man from the Lord” (Genesis 4:1) – hinting that he was formed into a man who would know the Lord. And before that [we find]: “My spirit waits for His command” (Job 10:12). Therefore, concerning impurity

and purity a male is governed by forty days; the spies toured along the land for forty days; and the Jews went for forty years in the desert. And during that time, God did not speak pleasantly to Moses face to face, for the Jews were in disgrace. Also, the waters [of the flood] were made in forty days, and there was no good in them. And the verse says: "The Lord is with the good" (2 Chronicles 19:11). The Name is missing from *P* (80), for from the age of eighty years and above Moses taught the *Torah* to the others. And so it was with Hillel, Rabbi Yochanan ben Zakai, and Rabbi Akiva. Also, over the age of eighty a person sometimes dies suddenly, even for three things. Also, *P* is 'a mouth' (*Peh*), hinting that the Name should be hidden from the mouth: "My Name shall no more be mentioned in the mouth of every man of Judah" (Jeremiah 44:26). Also, it is hidden from the mouths of the people, so that they should not say it in vain. Also, the Name is concealed from *P* because the female is formed after eighty days. And it was written: "I have gotten a man 'from' (*Et*) the Lord" (Genesis 4:1). And word *Et* [the direct object in Hebrew] comes to add a female as well. Therefore, the laws of impurity and purity of a female are governed by eighty days: "She shall not touch any holy thing and not approach the holy place [tabernacle] until the days of purity are complete" (Leviticus 12:34). Because she was kept from the holy place, the Name is concealed from *M* and *P*. Furthermore, because Nehemiah praised himself more than those who preceded him, as it was written – "And the early rulers who were before me laid burdens upon the people and took from them for bread and wine over forty *Shekels* of silver, and also their youths ruled over the people. But I did not do so because of the fear of the Lord" (Nehemiah 5:15) – the book was not named after him [in the Jewish canon]. And so, David said: "I have more understanding

than all my teachers, for Your testimonies are my meditation. I understand more than my elders, for I kept Your precepts" (Psalm 119:99-100). Likewise, [we find] "Turn toward me and favor me, as you do to those who love Your Name" (Psalm 119:132). "To those who love Your Name (לְאוֹהֲבֵי שְׁמִי = 48+360)" has the same numerical value as 'the patriarchs' (לְאוֹהֲבֵי = 54). Thus, I say that I am worthy of a great reward the same way as the patriarchs. Furthermore, he spent forty days with neither eating nor drinking, and he also fasted for eighty days, until He gave him the tablets of the law. And the Name was not known until after forty and after eighty, when He gave him the tablets of the law. And there are forty days for a male corresponding to the forty days before He gave the tablets, before Moses descended; and eighty days are for a female corresponding to the second tablets of the law, which instructed the women not to do work [on *Shabbat*], corresponding to the second ones. For they did not sin. The Name is also hidden, for it was said when Saul was pursuing him: "When will You do judgment with my enemies?" (ibid. 119:84). Yet, it is not right for a righteous person to mete out punishment, as it was said: "Also, punishment is not good for a righteous one" (Proverbs 17:26). And it was written: "The Lord was not in the fire" (1 Kings 19:12) – hinting that the Holy One is not with angry people whose heart is fire, but rather with the downtrodden people and with the small quiet voice. And it was written: "May the Lord be with those who are good natured" (2 Chronicles 19:11). Therefore, one should not give the Name to angry natured people, but only to the humble who overlook wrongdoings, as it was written: "Seek good, and not evil, that you may live: And so the Lord, the God of Hosts, shall be with you, as you have spoken" (Amos 5:14).

than all my teachers, for Your testimonies are my meditation. I understand more than my elders, for I kept Your precepts" (Psalm 119:99-100). Likewise, [we find] "Turn toward me and favor me, as you do to those who love Your Name" (Psalm 119:132). "To those who love Your Name (לְאוֹהֲבֵי שְׁמִי = 48+360)" has the same numerical value as 'the patriarchs' (לְאוֹהֲבֵי = 54). Thus, I say that I am worthy of a great reward the same way as the patriarchs. Furthermore, he spent forty days with neither eating nor drinking, and he also fasted for eighty days, until He gave him the tablets of the law. And the Name was not known until after forty and after eighty, when He gave him the tablets of the law. And there are forty days for a male corresponding to the forty days before He gave the tablets, before Moses descended; and eighty days are for a female corresponding to the second tablets of the law, which instructed the women not to do work [on *Shabbat*], corresponding to the second ones. For they did not sin. The Name is also hidden, for it was said when Saul was pursuing him: "When will You do judgment with my enemies?" (ibid. 119:84). Yet, it is not right for a righteous person to mete out punishment, as it was said: "Also, punishment is not good for a righteous one" (Proverbs 17:26). And it was written: "The Lord was not in the fire" (1 Kings 19:12) – hinting that the Holy One is not with angry people whose heart is fire, but rather with the downtrodden people and with the small quiet voice. And it was written: "May the Lord be with those who are good natured" (2 Chronicles 19:11). Therefore, one should not give the Name to angry natured people, but only to the humble who overlook wrongdoings, as it was written: "Seek good, and not evil, that you may live: And so the Lord, the God of Hosts, shall be with you, as you have spoken" (Amos 5:14).

YHW is in *Gematria* twenty-one, for He did twenty-one labors in six days – three everyday and six on Friday before *Shabbat*, besides that which He did at the twilight. He added the last *H* of the Name to set up six thousand [years] that the world would last. Thus, it was said: “The Lord established the land with wisdom” (Proverbs 3:19). The Holy One founded His world, bordered it, and gave it limits during the six days of Creation. And He blessed the seventh day and sanctified it. What blessing did He give it? Rather, when He perceived that Israel would one day keep the *Shabbat*, He rose up and blessed it – “And God blessed the seventh day” (Genesis 2:3) – according to the way of those who keep the seventh day. For the seventh was beloved by him, since the sevenths are beloved by him. The willow branches on the seventh day [of the Feast of the Tabernacles], the sabbatical year, and the Jubilee. The world will last for six thousand years, and the seventh thousand will be a day that is entirely a *Shabbat*, as it was said: “The Lord established the land with wisdom” (Proverbs 3:19).

The Torah has twenty-two letters. Calculate how much it equals in short: *AT BCh GZ DW H* ('ה' ד' ו' ה') equal forty-five; *YTz KP LO MS N* ('נ' מ' ס' נ') are four hundred fifty, giving a total of four hundred ninety-five; *QRShTh* (ק' ר' ש' ת') equals one thousand, giving a total of one thousand four hundred ninety-five. The double letters and the single letters are *K ThQ M ThR N ThSh P ThTh Tz ThThQ* (ק' ת' ש' ר' נ' ש' ת' ת' ז' ת' ת' ק'), equaling thirty-five hundreds. Altogether, the alphabet together with the double letters equals five thousand minus five. Thus, six thousand lacks one thousand and five. Let us return to *A*, the first of the letters, which is called *Elef* (one thousand). And we have six thousand. And it was

thousand (and one hundred twenty-three) [and four hundred twenty-three]. Thus, the number resulting from the firmaments and lands is seven thousand seventy-six. Take from them one thousand for the great Day of Judgment and we are left with six thousand seventy-six. Add to them *H* of the Holy One, and we have eighty-one. Thus, He combined His awesome Name and also the Throne, and He created His world. Throne (כסא, *Kisse*) has the numerical value of eighty-one. We do not include *Adama* (אדמה) [another name for the land], for it was cursed. And therefore, did not join with His awesome Name and with the Throne. We do not include *Neshiya* (נשי"ה) [another name of the land], for it was written: 'Are your amazing deeds experienced in the dark region, or your deliverance in the land of oblivion (*Neshiya*)?' (Psalm 88:13) – and thus, it is a curse. Nevertheless, the year length of three hundred sixty-five was based on it, for *Neshiya* has the numerical value of *ShSH* (365). Because it is a curse, we do not join it with the Name, as it was written: 'And the Lord was with the good' (2 Chronicles 19:11)" (*Bereshit Rabati*, pages 5-6).

In the verses [from the Song of the Sea, from which the seventy-two lettered-Name is constructed] "And He traveled (ויסע, *Wayis'a*)", "And He came (ויבא, *Wayavo*)", "And He turned (ויט, *Wayet*)", there are three *Yuds* in one Name: 'Before' (לפני, *Lifnei*), 'the night' (הלילה, *Halayla*), *YHWH*. And also like this, "And He traveled", "And He came", and "And He turned" give us three *Yuds*. Therefore, one must write the Name with three *Yuds* and with a crown around, like this: *YYY* (יי). The crown is like a *B*. And thus, we have thirty-three, to inform us that He created His world with thirty-two paths. Therefore, from the beginning of the *Torah* from where it

begins with the *B* of “In the beginning (*Bereshit*)” to where it ends with the *L* of “‘Before’ (*Lifnei*) the eyes of all Israel” there are thirty-two – the numerical value of ‘glory’ (*Kavod*), for there is no glory except the *Torah* of the Lord. Thus, ‘the Lord’ has the numerical value of thirty-two, to indicate that the love of God is in the ‘heart’ (לב, *Lev* = 32), as it was written (Deuteronomy 6:5): “You shall love the Lord your God with all your heart”. ‘Heart’ is mentioned one hundred thirteen times in the Septuagint. And similarly, a permutation of *YHW* – [with] each letter [revolving] into thirty-six [permutations] – will give us three times thirty-six, which is one hundred and eight. Add the last *H* of *YHWH*, and you have one hundred thirteen, as we hinted above, and we have permuted the whole Name. There are also one hundred thirteen words if you count from “blessed are You, O Lord” until the end of the all the blessings in the prayer. So is it with “Blessed are You, O Lord, the shield of Abraham”; “Who revives the dead”; and so with them all [until] “Blessed are You, O Lord, Who blesses His nation Israel with peace”. Therefore, one must have intention when saying them, for the Name is included inside them. There are three *Yuds* in the Name corresponding to the three *Yuds* at the beginning of the verses of the Priestly Blessing: “May the Lord bless (...) May the Lord shine (...) May the Lord lift up, etc.” (Numbers 6:24). Therefore, the Name has three *Yuds*.

Why do we turn round the middle verse of the seventy-two lettered-Name and start again, while we do not turn round the first and third verses? For it was said in the middle verse, “The one did not come near the other all the night” (Exodus 14:20), indicating that one should not draw the letters of the verse near each other. Rather, one writes *HLV* (the first three letters of ‘night’) and then *LH* (the last letters). For the angels of Egypt and the angels of Israel

were arguing, and the attribute of judgment that had come to decide between them turned round. It turned from speaking about the punishment of Israel and spoke good for Israel and punishment for the Egyptians, for "When a man's ways please the Lord, He makes even his enemies to be at peace with him" (Proverbs 16:7). Therefore, "It came between the camp" (Exodus 14:20) is turned round, for it turned round to speak good for Israel. And therefore, it turned round. "And I will take you to Me for a people, and I will be to you a God: and you shall know that I am the Lord your God, which brings you out from under the burdens of the Egyptians" (Exodus 6:7); "And I will walk among you, and will be your God, and you shall be My people" (Leviticus 26:12); "That He may establish you today for a people to Himself, and that He may be to you a God, as He has said to you, and as He has sworn to your fathers, to Abraham, to Isaac, and to Jacob" (Deuteronomy 29:12). Also, "They shall speak of the Glory of Your kingdom, and talk of Your power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations" (Psalm 145:11-13). The first [Biblical verse] says: "For a people, and I will be to you a God" (Exodus 6:7). The third says: "For a people to Himself, and that he may be to you a God" (Deuteronomy 29:12). And the middle one says: "And will be your God" (Leviticus 26:12). And afterwards, it says: "And you shall be My people" (ibid.). Similarly, it says: "The Glory of Your kingdom" (Psalm 145:11). "Your kingdom" – is in the beginning of the [first and third] verses. And it says: "The glorious majesty of Your kingdom" (ibid.) – at the end of the [second] verse. Similarly, when it says, "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well

beloved has a vineyard" (Isaiah 5:1), the phrase of the verse has "To my well beloved", the third phrase "My beloved", and the middle phrase "My beloved". For in the days of Solomon the Divine Presence was in the Temple, and about the days of the Messiah it says: "For they shall see eye to eye, when the Lord shall bring again Zion" (Isaiah 52:8). But in the second Temple, they could not see that the Divine Presence dwelt there, and what Shimon the Righteous saw was not seen by others. Therefore, the middle ones are different, and so it is with the middle verse that forms the Name of seventy-two [letters]. Similarly, the eye has three colors – white and black, while the middle is of different hues, sometimes blue, black, or red. Similarly, in the song "Give ear, O you heavens" (Deuteronomy 32:1) the ends of the verses can be divided into three [the beginning and end being optimistic, and the middle being pessimistic]. The first section is the ends of the verses until "And you did drink the pure blood of the grape" (ibid. 32:14). Afterwards, until "And be your protection" (ibid. 32:38) and from there until the end it is the same as in the beginning. Thus, we find that the middle is different. Similarly in a certain poem, until the verse "Come out and gaze" (based on Song of Solomon 3:11) the poem has a biblical verse at the end of each verse, and so at the end of the poem. But the verse "Holy" in the middle begins with biblical verses, and then the verse. Similarly, concerning the tribe of Gershon it was said: "Shall pitch behind the tabernacle westward" (Numbers 3:23). Concerning Merari, it was said: "These shall pitch on the side of the tabernacle northward" (ibid. 3:35). But concerning Kohath, it was said the other way round: "Shall pitch on the side of the tabernacle southward" (ibid. 3:29). We find the same in "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved has a vineyard in a

very fruitful hill” (Isaiah 5:1). The first house that had the Divine Presence was as the white of the eye; the second house that did not have the Divine Presence was as the middle part of the eye [the iris]; and the third that had the Divine Presence in it seemed as [the black part of] the eye that has a face [reflected] in it.

YHHS

YSHH

YSHH

HYSH

HYHS

HSYH

HSYH

HHSY

HHYH

SYHH

SYHH

SHYH

SHHY

SHHY

SHHY

SHYH

*YHSH**YHHS**HHSY**HSYH**HSHY**HYSH**HYHS*

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סההי

סההי

סהיה

י ה ס ה
 י ה ה ס
 ה ה ס י
 ה ה י ס
 ה ס י ה
 ה ס ה י
 ה י ס ה
 ה י ה ס

Just as have permuted with twenty-four [permutations], which are twelve pairs, so the Tetragrammaton corresponds to the twelve hours of the day and the twelve of the night. For, if you change the Name to an *A* – such as *AY* thirty-six times, *AH* thirty-six times, *AW* thirty-six times, and *AH* thirty-six times – you will have the numerical value of one thousand eighty. Here are thirty-six permutations.

AuYu AaYu AiYu AeYu AoYu A'Yu
AuYa AaYa AiYa AeYa AoYa A'Ya
AuYi AaYi AiYi AeYi AoYi A'Yi
AuYe AaYe AiYe AeYe AoYe A'Ye
AuYo AaYo AiYo AeYo AoYo A'Yo
AuY' AaY' AiY' AeY' AoY' A'Y'



The same applies with *A* with *H*, *A* with *W*, and *A* with *H*, and they will permute one hundred forty-four times. Thirty-six times the letters of the Name has the numerical value of one thousand eighty. This is why the hour has one thousand eighty parts. If you permute like this – *YA* thirty-six times, *HA* thirty-six times, *WA* thirty-six times, and *HA* thirty-six times – there will be a numerical value of one thousand eighty. Therefore, there are one thousand eighty parts in a constellation. Now, there are one hundred forty-four times *A* and thirty-six times the letters of the Name. Therefore, the private domain [of *Shabbat*] is times one hundred forty-four small fingerbreadths, which are twenty-four handbreadths times twenty-four handbreadths, corresponding to the permutations of the Name that we hinted with the permutations of *YHSH* – which are ninety-six letters. Also, the private domain is ninety-six fingerbreadths times one thumb-breadth. The Name has four letters and the private domain is four cubits. And each letter is one hundred forty-four times with the Name, and there are one hundred forty-four barley grains in a handbreadth. This corresponds to the day that has twenty-four hours in a day and a night, twenty-four half hours, twenty-four times, and twenty-four minutes. For *A* appears one hundred forty-four times with the Name. And one *A* is one, while another *A* is one thousand. Therefore, there are four thousand one hundred forty-four small fingerbreadths

in the *Shabbat* boundary. Also, the world has one hundred forty-four days and one hundred forty-four hours in six days and nights. Now, permute the Name with thirty-six voices while the letters of the Name permute with them the one that preceded, and if one letter is at the end and one letter of the Name precedes, then the Name is one hundred forty-four times. Therefore, "Above it stood the *Seraphim*: each one had six wings" (עומדים ממעל לו שש כנפים) (Isaiah 6:2). The last letters of the Hebrew words read backwards combine, making the word 'perfect' (*Meshulam*), for whoever is perfect is like the *Seraphim*. "You shall be perfect with the Lord your God" (Deuteronomy 18:13). If you are perfect, you will be with the Lord your God. The Aramaic translation of "And I will give you places to walk among these that stand by" (Zechariah 3:7) is "Between these *Seraphim*". In *ATh-BSh*, 'Assyrian' (*Arami*) is 'crownlets' (תגים, *Tagim*), for the crownlets project upward, and the Assyrians were lofty and gave crowns to kings. The Assyrian language was lofty over all the languages, for Jeremiah sent a letter in Assyrian (Aramaic) to all the nations: "Thus shall you say to them, etc." (Jeremiah 10:11) – and so to Persia and Media. But Israel did not teach the holy language to the nations: "He has not dealt so with any nation" (Psalm 147:20).

Y Y Y and *B* on top – His crown – gives a total of thirty-two. Therefore, the Book of Formation begins with thirty-two paths. When Abraham was forty-eight years old, he thought of his Creator who had created him and the world, until he produced the Book of Formation that deals with the formation of the world and is therefore called the Book of Formation. Why thirty-two, no more and no less? For the *Torah* begins with the *B* of "In the beginning (*Bereshit*)" and ends with the *L* of "Israel", teaching you

that everything is hinted in the *Torah* but hidden from the people. The secrets of the *Torah* were only given to those who fear Him, as it was said: "The secret of the Lord is with them that fear Him" (Psalm 25:14). Why are they called 'paths'? For it was written: "Paths of old" (see Jeremiah 18:15). The book of Formation calls these paths 'hidden things', for they are covered from people and hidden, as it was said: "When something 'is covered' (*Yipalei*) from you" (Deuteronomy 17:8). And the Aramaic translates this as 'covered' (*Yitkaseh*). They are called 'wisdom', for it was written: "The Lord by wisdom has founded the earth" (Proverbs 3:19); and it was written: "Who can number the clouds in wisdom?" (Job 38:37). "Thirty-two paths": Therefore, there are thirty-two words in [the *Rosh Ha-Shana* prayer], "Today is the birth of the world". Why does it say 'covered' concerning the Creation of the world? For we found the word 'hidden' connected with the Creation of the world, as it was written: "Ah Lord God! Behold, You have made the heaven and the earth by your great power and stretched out arm, and there is nothing covered from You" (Jeremiah 32:17); "The Lord by wisdom has founded the earth" (Proverbs 3:19); "He carved the foundations of the earth with His command" (ibid. 8:29).

Yah is an expression of power, as it was said: "Powerful God (*Yah*)" (Psalm 89:8); "May every soul 'praise' (*Tehalel*) the Lord (*Yah*)". And it was written: "But in all Israel there was none to be so much 'praised' (*Lehalel*)" (2 Samuel 14:25). Why does *Y* precede *H*? For the World to Come was created with a *Y*, as it was said: "For in *Yah* (*YH*) *YHWH* is the rock of the worlds" (Isaiah 16:4). Why is *Y* first? To teach that the tenth world is the World to Come. The *Torah* preceded the world by two thousand years; the world will last for six thousand years and for one

thousand years it will be destroyed, while the Holy One sits on a light cloud (*Sanhedrin* 97a). Altogether, this gives us nine thousand years, and the tenth will be the World to Come, for the entire world was created only for the World to Come. This is why *Y* precedes.

YH in *ATh-BSh* is *MTz* (=130) with the numerical value of [=] *QL*. The Creator is called by the Name of *QL*, for the Name is on His glorious forehead. The word *Adonay* (Lord) is spelled in full in the story of Samson (*Judges* 13:8). Take the letters joined to the letter of the Name that is hidden from them, and remove the main ones.

<i>A</i>	<i>D</i>	<i>W</i>	<i>N</i>	<i>Y</i>
<i>LP</i>	<i>LTh</i>	<i>W</i>	<i>WN</i>	<i>WD</i>

י	נ	ו	ד	א
וד	ון	ו	לת	לף

This gives us *LP LTh W WN WD* that has the numerical value of six hundred twelve. Add the *A* of *Adonay* with them, and you have six hundred thirteen. If you say, "God will seize (*Tekamet Adonay*)" (see *Job* 16:8), in *ATh-BSh* *Tekamet* becomes *Tarid* (תריד, lowered, see *Genesis* 27:40). Thus, there are two matters involved with *Tarid*.

א א א א א א ב ב ג ו
 א א א א ה ב ב ד ג
 א א א ד ג ב
 א א ג
 א ב
 א

Letter He

A A A A A B H
 A A A D B G
 A A G B
 A B
 A

א א א א א ב ה
 א א א ד ב ג
 א א ג ב
 א ב
 א

This gives us two hundred twenty-one. If you count the two *Hes*, you have the Name. Thus, two hundred forty-one letters are *SD*, and the generations of *Y* with *Y* are forty – and the thanks-giving offering has forty loaves. Besides the *Y* itself, there is *LT* (ט"ו = 39). *He* is six words, and the world was created in six days with *H* and *H* itself. *W* is six words, for it is mentioned nine times in the six days. There is one firmament for the one Who spread out the earth, giving us seven corresponding to the *Shabbat*. There are seven firmaments and one on heads of the living beings.

Thus, (YWH) [YHW] *LT W T* are fifty-four words, and the second *H* in the Name is six words. Thus, there are sixty words besides the four letters of the Name. In the words, there are sixty with a numerical value of five hundred and four, and sixty words are five hundred sixty-four. And the Name has the numerical value of twenty-six, giving a total of five hundred ninety. If you calculate *YWD HA WW HA*, besides the four letters of *YHWH* and *DAWA* (דא"ו), *WDAWA* (ודא"ו) is eighteen, and *ThQTz* (תק"ץ) is six hundred and eight. If you calculate the sixty words and the four letters for four words, they have the numerical value of five hundred thirty. This gives us five hundred thirty and sixty-four, and the letters joined to the Name *WDAWA* have the numerical value of eighteen. This results in five hundred thirty, sixty-four, and eighteen. And the Name is one, giving a total of six hundred thirteen corresponding to the six hundred thirteen precepts. Thus, it was said: "And all people of the earth shall see that you are called by the Name of the Lord" (Deuteronomy 28:10).

Why is [the Lord called the Lord of] Hosts? Were there no Hosts before the Creation of the world? For, before He created the world, He decreed how people and creatures would be there, so that the world should not be too small, but provide enough room. And He created the world. Thus, He is mentioned during the Creation: "So says the Lord of Hosts who creates Israel" (see Isaiah 43:16).

Why does the verse say "The God of Israel" if there was no Israel, yet, since it was written, "Who creates Israel, your king" (ibid.)? For in the beginning it arose in His thought to create Israel, as it was said: "In the 'beginning' (*Reshit*) God created" (Genesis 1:1). And the word 'beginning' refers to Israel, as it was said: "Israel was holiness to the Lord, and the 'first' (*Reshit*), etc." (Jeremiah 2:3). Also, the

letters of Israel are 'first to Me' (*Rosh Li*) [a permutation of Israel]. And it was written: "And what one nation (...) is like your people Israel?" (1 Chronicles 17:21); and it was written: "His left hand is 'under my head' (*Leroshi*)" (Song of Solomon 2:6) – which spells Israel. He is called a living God, as it was written: "He is the living God, and an everlasting king" (Jeremiah 10:10).

Shadday (שדי, Almighty): What has *Shadai* to do with the Name? For (*She*) he said to the world, "Enough" (*Dai*). For its hidden letters are *ThA KK Sh D Y YN LTh WD* (ת"א כך ש די ין לת וד). Thus, the hidden *YN LTh WD* (י ין לת וד) have the numerical value of five hundred – the path of the world. But the hidden of *YHWH* is *WDAWA* as it was said: "Shall there be one Lord, and His Name one" (Zechariah 14:9). For *WDAW* is one. And it is written at the end of Joshua: "For 'He' (*Hu*, in the singular) is a 'holy' (*Kedoshim*, in the plural) God" (Joshua 24:19) – using both singular and plural. And they said that this is like when it was said "The Lord of Hosts", and not "Lord, my God". Similarly, some of the sages (see *Agadat Bereshit*, chapter 53:1) state that, when it says "The Lord, God of Hosts", it means that He is the God of Hosts in the upper realms and the God of Hosts in the lower realms. And when it says "God of Hosts", it should be explained differently. And when it says "The Lord of Hosts", it should be explained differently. For a vision appeared to the prophet, as if there was a large Host before Him, and He was sitting on a Throne. And all that He shows to a prophet and all the things that he [the prophet] shows are only that which the prophet thinks, and not that which actually exists. Rather, he imagines it like this, as it was said: "And through the prophets I am compared" (Hosea 12:11). And all that which they show him is not to deceive

him as in a dream, where one sees truth and falsehood. For a person is in charge of his sleep and can wake himself up, while prophecy is different. For, if a person shouts at a prophet, he cannot wake him up from his prophecy. And thus, no [false] vision can misdirect his heart or spirit until the vision rises from him. Thus, it was said: "The prophet that has a dream, let him tell a dream; and he that has my word, let him speak my word faithfully. What is the chaff to the wheat? – said the Lord" (Jeremiah 23:28). This indicates that a dream is mixed with matters of this world, whereas prophecy has nothing mixed with it, but only the decrees that the Creator has decided to do. And no [strange] thought is mixed with it. Whatever is shown to the prophet are thoughts of the Creator, and He turns them into knowledge so that he can know. Also in true dreams that are not mixed with dreams of nonsense, the thoughts of His decrees seem like something similar.

The interpretation of 'dream' (חלום, *Chalom*) in *ATh-BSh* is that *ChLM* (חל"ם, *Chalom*, *ChLM*) is *SKY* (סכ"י), for 'he sees' (*Sakt*) a vision of everything. This is why Sarah was called *Yiskah*, and she was called Sarah because the Holy Spirit 'rested' (*Sharta*) over her. *Yiskah* is [similar to], "I shall see him" (*Ashurenu*) but not now" (Numbers 24:17); "As a leopard by the way of 'Assyria' (*Ashur*)" (Hosea 13:7); "'Who sees it' (*Yeshurenah*)". Sarah (שרה) in *ATh-BSh* is *BGTz* (בג"ץ), which has the numerical value of *Yiskah*. Thus, it was said: "In all that Sarah has said to you, listen to her voice" (Genesis 21:12). What the prophet sees is not [necessarily] what God decrees, for what God does is what His intention is, and what He actually does is His decree. Take for example the seven years of hunger. In the Pharaoh's mind, he showed him cows similar to the fact that they would sell their animals and not plow with

cattle. Afterwards, he saw a vision of sheaves, for they would sell their fields for sheaves of grain. But in the end, He gave them cattle, and grain to plow, sow, and make sheaves. And the seven good years and the seven bad years all hinted at Jacob, who worked for Rachel for seven years – and also for Bilha. And for seven years, he had no sons, and in seven years they were born. And because of Jacob, the land of Israel was blessed all the time that God wanted Jacob and his sons to be there, for the land was theirs. And thus, it was said: "When they were few in number" (Psalm 105:12); and then, it was said: "And He announced a famine on the land" (ibid. 105:16). This was so that they could know that the famine was because of Jacob and his sons. But he waited for Joseph, until fourteen were born. The fact that he showed cows and sheaves there was the knowledge in the mind of the Pharaoh. The same applies to dreams like these that are true concerning all that one sees. Therefore, the word 'God' appears in the dreams: "Do not interpretations belong to God?" (Genesis 40:8); "God will speak concerning the peace of the Pharaoh" (ibid. 41:16); "That which God will do He tells to the Pharaoh" (ibid. 41:25); "What God is about to do He shows to Pharaoh" (ibid. 41:28). Even though he told him nothing, because Joseph told Pharaoh what God put in the mouth of Joseph, it was as if God told the Pharaoh. Every new announcement such as the satiety that would soon occur is called 'telling'. Also, when it was said, "That I may tell you that which shall befall you in the last days" (Genesis 49:1), 'telling' means saying something new. But when the matter is already known and one repeats it, it is not called 'telling'. And thus, in Joseph's the second statement says: "What God is about to do He shows to Pharaoh" (ibid. 41:28).

The Creator established His Name as *H YWD HA* [*HYH*]. There needed to be four letters that soften other letters that meet with them, as it was written: "And was afraid before My Name" (Malachi 2:5); and it was written: "For the Lord shall go out from His place; and they shall melt like wax before fire" (Micah 1:3-4). It was fit for His Name to be *YHWA* (יהו"א), for these are soft and hidden letters. But because the Name is hidden from the mouth [not pronounced] and because people could think about His Name when there is a *H* at the end – since the mouth cannot speak – they would think of Him things that are all true, as it was said: "And to those who think of His Name" (Malachi 3:16) – who think that it is *Hayah*, *Hoveh*, *Weyiheyeh*, (He was, He is, He will be). And they also think that His Name hints that from him all the 'beings' (*Havayot*) came into 'being' (*Hovim*). But if the Name were *YHWA* or *AHWY*, it would not have these meanings. Also, because it is hidden from the mouth, all the letters that emerge from the word 'mouth' (*Peh*) were given to His Name: *Peh* (פה, mouth), *Pi* (פי, my mouth), *Piha* (פיה, her mouth), *Pihu* (פיהו, his mouth), *Pihem* (פיהם, their mouth), *Pinu* (פינו, our mouth), *Pikem* (פיכם, your mouth). Thus, in the letter *Peh* the whole Name can be found in two *Pehs*: *Peh*, *Pihu*. For, when two mouths are together, they think about His Name, but one can only reveal it to one or two people in a generation. And when one reveals it, one is only permitted to reveal one to one by mouth. Therefore, we find that it comes in two forms such as *Pi* (my mouth) and *Peh Sheli* (my mouth), *Pi YHWH* (פי יהוה, my mouth is *YHWH*) and *Peh Shel YHWH* (פה של יהוה, the mouth of the Lord), *Pi Tzaddik* (פי צדיק, my mouth is righteous) [and *Peh Shel Tzaddik* (פה של צדיק, the mouth of a righteous)], *Pi Rasha* (פי רשע, my mouth is

wicked) and *Peh Shel Rasha* (פה של רשע, the mouth of a wicked). For the Name will not be full except with two mouths – *Peh* (a mouth) and *Pihu* (His mouth). Therefore, when the explanation of the written Name was needed by the sons of Israel, but not to be said to them, as it was written, it was said: “And God said moreover to Moses, Thus shall you say to the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This is My name for ever, and this is My memorial to all generations” (Exodus 3:15). But when he had to read it as it was written, it was said: “Go, and gather the elders of Israel together, and say to them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you, and seen that which is done to you in Egypt” (ibid. 3:16). It does not mention the word ‘God’ in connection with Isaac and Jacob. For, when he said “I have surely visited you”, “Visited” referred to less than four hundred years ago. And at that time, He had only spoken to Abraham. Also, it referred to “That which is done to you in Egypt” (ibid.). And it was written: “And also that nation, whom they shall serve, will I judge” (Genesis 15:14) – and it mentions the land of Canaan. And when He said, “I will bring you up out of the affliction of Egypt to the land of the Canaanites” (Exodus 3:17), He mentioned this only to Abraham and neither to Isaac, nor to Jacob. Had he mentioned Isaac and Jacob, Israel may have erred, for it was written_ “And Jacob swore by the fear of his father Isaac” (Genesis 31:53). He did not want to say “By the God of Abraham”, for Lavan mentioned “The God of Abraham, and the God of Nahor” (ibid.). And earlier, before he converted, he did not [have God as his god]. So, Jacob was afraid lest Lavan might have thought that he was referring to the time before his conversion. But

Isaac believed in the God of Israel from his youth. And therefore, he mentions Isaac. However, he did not say "The God of Isaac" to Laban but "The fear of Isaac", hinting that Isaac had many fears about Jacob. He constantly sent Jacob warnings to keep separate from the gods of Aram. Isaac thought: The reason why Abraham, my father, never let me go to Aram was that he was afraid I might learn from their deeds due to the love of a woman. Now, when Jacob went there, he said to him: "And give you the blessing of Abraham, to you, and to your seed with you; that you may inherit the land wherein you are a stranger, which God gave to Abraham" (Genesis 28:4). He did as Abraham did, who separated from the gods of Aram. And therefore, he merited that the land was given to him. See, this will happen to you as well if you do so. He constantly sent him messages to separate from the idols of Laban, for he was afraid, and praying for him, his wives, and seed that they should not go in the path of Laban. Afterwards, Jacob sent Isaac a message that Laban and his sons were on bad terms with him and he was afraid to be there. And he was also afraid to return to the land of Canaan, and what should he have done? He prayed for him, and thus Jacob swore "By the fear of his father, Isaac", for he prayed for him due to the fear that he had for his son's – Jacob's – welfare. Therefore, he had to say to Laban: "The fear of Isaac".

Concerning Egypt also, it was said: "Then said I to them, Cast you away every man the abominations of his eyes, and do not defile yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against Me, and would not listen to Me: They did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, I will pour out my fury on them, to accomplish my anger against them in the middle of the

land of Egypt" (Ezekiel 20:7-8). Therefore, he could not say only "The God of Abraham", so that they should reject the gods of Aram. He had to mention Jacob and Isaac also, who never had any other god. But because he wanted to mention things that he said to Jacob and Isaac, but did not only say to Abraham, he said something that he only said to Abraham: "The God of Abraham, the God of Isaac, and the God of Jacob" (Exodus 3:15). But when he said, "I have surely visited you, and seen that which is done to you in Egypt" (ibid. 3:16), he mentioned [meant] Abraham. And therefore, here it was said no more than "The God of Abraham, Isaac, and Jacob". In another episode, it was said: "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word" (1 Kings 18:36). This was because the people were skeptical and he was praying that He should unite their hearts with the God of the patriarchs. He actually should have mentioned only Abraham, since he was the one who converted, but in order that they should not think that he may have in mind the time before he converted, he had to mention Jacob and Isaac. But in this case (Exodus 3:16), the main person was Abraham.

"O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of your people, and prepare their heart to you" (1 Chronicles 29:18). Because he was speaking about God being with them forever, he could not suffice [by only mentioning Abraham], and he had to mention them all. Similarly, "So the posts went with the letters from the king and his princes throughout all Israel

and Judah, and according to the commandment of the king, saying, You children of Israel, turn again to the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria" (2 Chronicles 30:6). Just as a convert converts and returns to God, so the "God of Abraham, Isaac, and Israel" commanded Israel to leave idols and serve only God, for so too was it said in Ezekiel (Ezekiel 20:7-8).

We will now return to the subject of 'mouth'. Why is *YH* (*Yah*) a Name and not *H*? Because mouth (*Peh*) is a word in itself – my mouth, the mouth of God, the mouth of someone else. If one removes the *P* from *Peh*, one is left with *P*, and if one removes the *Y* from *Pi* (my mouth) one is left with *P*. Thus, we derive *Yud Hei* from *P*, but neither *W* nor the last *H* of the Name. For the *W* of the Name corresponds to the *W* that is next to the *W* that is next to *Y* in the word *Piw* (פִּי, *Pihu*, his mouth). Also, the *H* at the end of the Name corresponds to *Piha* (פִּיהָ, her mouth), next to the *Y*. Thus, *YH* is a Name. For one can say that *Yah* (*YH*) is *Pi* (פִּי, mouth) for the Lord and *Peh* (פֶּה, mouth) for a person. The *Pi* of the Lord makes a *Peh* for man, as it was said: "Out of his mouth comes knowledge and understanding" (Proverbs 2:6); "The answer of the tongue, is from the Lord" (ibid. 16:1); "The word that God puts in my mouth, that shall I speak" (Numbers 22:38); "And the Lord put a word in Balaam's mouth" (Numbers 23:5); "Must I not take heed to speak that which the Lord has put in my mouth?" (ibid. 23:12); "He put a word in his mouth" (ibid. 23:16); "I cannot go beyond 'the word of the Lord' (*Pi Ha-Shem*) my God" (ibid. 22:18). We see that what is placed into Balaam's mouth is called *Pi Ha-*

Shem (lit. the mouth of the Lord). Thus, *Yah* [is a Name] and the Name is entirely *Peh* and *Pihu*.

Why with a mouth? To hint that a person is completely like an animal except for his mouth, which is similar to the upper realms. Concerning this, it was written, "Let us make man in our image" (Genesis 1:26), speaking the Holy Language as in the upper realms. Also, the Name is only said with the mouth, and if a suckling child knows how to speak a little, we teach him to say until he is weaned: "Blessed by you, O Lord, Who established power from the mouths of babies and sucklings".

The Name of *YH* is pronounced as *Alef Dalet* (אלף דלת) [the initials of *Adonay*], this is what we need to know about Him, providing a full Name. "Then Manoah entreated the 'Lord' (*YHWH*), and said, O 'my Lord' (*Adonay*), let the man of God which you did send come again to us, and teach us what we shall do to the child that shall be born". In the beginning, there is *HYH*, and afterwards "O my Lord". For *A* is one, *D* is *AG*, and *D* itself gives us four. This and its progeny gives us eight. *W* has three progenies – *AH BD ABG* – and also *W* itself, giving us twenty-four. *N* has eighty-four progenies, and they are four thousand two hundred – plus *N* itself. *Y* has thirty-six progenies – *T* and *Y* itself giving us one hundred. Thus, *A* is one, *D* is eight, *W* is twenty-four, *N* is four thousand two hundred fifty, and *Y* is one hundred. Thus, *ADWNY* (אדוני, *Adonay*) is four thousand three hundred eighty-three. There are four thousand three hundred eighty-three 'constellations' (*Mezaloḥ*) in three hundred sixty-five days and a quarter, each constellation lasting for two hours. Thus, he said *Adonay* (my Lord). Alternatively, he wanted to lengthen his [sons'] years and said: "You are *Adonay* who has all the hours in Your

hands". As it was written: "My times are in Your hand" (Psalm 31:16) – always maintain him in a good 'constellation' (*Mazal* [which denotes fortune]). He asked him from what time he should begin keeping his wife away from wine, and whether for the whole year, and whether she would give birth that year. From this, we can know that this is the Name in control of times, for it was said: "Like a crane or a swallow, so did I chatter; I did mourn as a dove; my eyes fail with looking upward; O 'Lord' (*Adonay*), I am oppressed; undertake for me. What shall I say? he has both spoken to me, and himself has done it. I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit; so will you recover me, and make me to live" (Isaiah 38:14-16). We see that this Name is mentioned twice in connection with 'years'. And it was said: "I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years" (ibid. 38:10). [*Adonay*] is mentioned twice corresponding to day and night, for this is what completes [the day]. For the Name is relevant twice among the hours of the year, and because the Name is not full [it lacks a *W*] there are two missing days from each one corresponding to the Day of Atonement and the Ninth of *Ab*. Therefore it hints at them with four days, as it was said: "All the days of our life" (Isaiah 38:20). There are four: "From day and until night"; "From day until night" (Isaiah 38:12); "Until morning" (Exodus 12:10); "As us today". Corresponding to the hours in a lunar year, they used to make "*Cherubim* and palm trees" (Ezekiel 41:18); "And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door" (ibid. 41:24). There are twelve words in this verse. In every word, there is a *Th* corresponding to the twelve constellations, the

twelve months, and the twelve tribes. There are four words that have *Th* twice and there are four seasons in the year. Also, in the blessings of Jacob (Genesis 49), [we find the Names] Jacob, Reuben, Simeon, Levi, 'and Judah', Judah, 'from Judah', Zebulun, Issachar, Dan, Dan, Gad, Naphtali, Joseph, Joseph, Benjamin, Asher – a total of sixteen. There are also sixteen words in the following verses: "The law of the Lord is 'perfect', 'converting' the soul: The testimony of the Lord is 'sure', 'making wise' the simple. The statutes of the Lord are 'right', 'rejoicing' the heart: The commandment of the Lord is 'pure', 'enlightening' the eyes. The fear of the Lord is 'clean', 'enduring' forever: The judgments of the Lord are true and 'righteous' altogether. More to be 'desired' are they 'than gold', yes, 'than much fine gold': Sweeter also 'than honey' and the 'honeycomb'" (Psalm 19:7-10). Alternatively, the words 'straight', 'rejoicing', and 'righteous altogether' are four words in the plural, and this gives us two and two, and two and two [reaching nine] after nine months of pregnancy. There are fifty-seven letters and fifty-seven *Shabbats* and festivals. The *Taws* are six thousand four hundred, and the Shabbat boundary is six thousand four hundred *Sahs*.

[The following words come from the verses: "And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door" (Ezekiel 41:24); "And the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple" (1 Kings 7:50); "And David prepared iron in abundance for the nails for the doors of the gates, and for

the joinings; and brass in abundance without weight” (1 Chronicles 22:3).]

‘And two’ – two;	‘For the one door’ – one;
‘Doors’ – two;	‘One’ – one;
‘For the doors’ – two;	‘And two’ – two;
‘Two’ – two;	‘Doors’ – two;
‘Two turning leaves’ – two;	‘For the other’ – one;
‘Doors’ – two;	‘Two’ – two.

The whole verse [of Ezekiel, although some words are from other verses] is eight thousand four hundred twenty-eight. There are fifty-seven letters. Nine words are plural and three words are singular, giving us twenty-one. The total is eight thousand five hundred and six. In a solar year, there are eight thousand five hundred and five hours less two hundred and four portions [of a minute]. This is for the end. And there is an hour and two hundred and four for another year.

A ‘door’ (*Dalet*) is named after the fourth letter, for there are four windows in a door. The windows of a poor person are four by four handbreadths, and this is the size of the private domain. The day and the night have thirty-three myriads and one thousand seven hundred seventy-six seconds, and so are the hairbreadths in four by four handbreadths. For a small fingerbreadth has a breadth and a length of five hundred seventy-six hairs, and there are five hundred seventy-six small fingerbreadths in four handbreadths by four handbreadths. The *Taus* correspond to the tribes. “And set a mark on the foreheads” (Ezekiel 9:4) – this [setting marks] happened four times [together

נ נ ינ נ נ נ נ) gives us ten, corresponding to the *Y* of the Name. There is another way of reaching *H*. There are three tunes. [One is named] “Until the Lord have given rest” (Deuteronomy 3:20) – which draws the letter to the right of the reader. And there is a letter that pushes, such as the *Makef* and also the *A*. There is also that which pulls upward, such as *Ao Ao Ao Ao* (נ נ נ נ), and two below, *Ai Ai* (נ נ). Or consider the one; consider the emphasized or the soft [letters]. And the *H* is against the *H* of the Name. Thus, we see that the whole concept of the Name is connected with the mouth, and this is why the Tetragrammaton has five letters.

There is another way of demonstrating that the Name is connected with the mouth. *PP* (קפ) have the numerical value of one hundred eighty. With barley grains and one hundred eighty measures of a ritualarium, the measure of *PP* can sow [until] the *Shabbat* boundary. Eighty times eighty is six thousand four hundred, and one can sow the *Shabbat* boundary with six thousand four hundred *Saḥs*. One is fifteen thousand myriads of *Saḥs*, giving us fifteen, if one rises five degrees – ten and ten hands, a myriad. Thus, it was said: “Till here shall you come, but no further” (Job 38:11). And to reach eighty-one, begin from *A*, [move] five degrees [and reach] *H AYQ* thousand myriads. They used to erase the Name in water and dust to give [the adulterous woman as] a drink corresponding to “She eats, and wipes her mouth, and said, I have done no wickedness” (Proverbs 30:20). Her mouth swears by the Name: “Who forsakes the guide of her youth, and forgets the covenant of her God” (Proverbs 2:17). And she is struck by the bitter waters: “Let your fountain be blessed” (Proverbs 5:18). And she is struck by the cursing waters: “Bread eaten in secret is pleasant” (ibid. 9:17).

And she is struck by the barley brought as a meal offering. For they used to feed with barley a person brought into the closed room (*Sanhedrin* 9:5), and her stomach splits. This is why there was barley and dust from the floor of the courtyard to swell her belly and make her thigh fall. The falling of the latter corresponded to the oath: "Put, I pray you, your hand under my thigh" (Genesis 24:2); "Thus shall you say to the children of Israel, 'I am' has sent me to you" (Exodus 3:14). This meant: "Tell them the Name as it is written, so that they do not say, 'What is His Name?' (ibid. 3:13)". And they will believe that his mission was in the Name of God, and they will believe that he is from God. Because he said, "'I am' sent me", he also had to say: "Thus shall you say to the children of Israel" (ibid. 3:14). When he said, "'I am' sent me", he wrote: "To the children of Israel". Individuals had heard the Name of *YH*, but it still needed to be told to the rest of Israel. Earlier (ibid. 3:6), he said, "The God of Abraham", and he did not reveal the Name to him. And after He revealed the Name to him, He said, "I Am", and He told him to say to Israel, "'I am' sent me". After, it was necessary to say: "And God said moreover to Moses, Thus shall you say to the children of Israel, the Lord (*YHWH*) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you" (ibid. 3:15). For he said the explanation of 'I am', explaining that it means *YH*. From then on, he [only] mentioned the Name of *YHWH*. It is not that one should enunciate the Name of *YH*, but he should tell them the Name of *Adonay* and explain that it refers to *YHWH*. It is not [read] as it is written, for they already said that it is as it is written [only] for people who are fit. Now, he came to explain it not as it is written. Therefore, he said: "Thus shall you say to the children of Israel, the 'Lord' (*YHWH*) God of your fathers" –

mentioning the Name of *YH*. He did not say it to them as it was written, but rather he told them the explanation of the Name, saying for example that *Adonay* means that He is 'Master' (*Adon*) over all the creatures, and they knew that he was speaking about the four letters [*YHWH*]. Therefore, he first said to them: "I am' sent me to you", saying the Name as it was written. And afterwards, he said an appellation of the Name of *YH*, which means 'Master of all that exists' (*אדון ההויות*, Master of the *Hawayot*).

Adonay (*ADWNY*) has the numerical value of seventy-one, corresponding to the seventy-one [heavenly] ministers [of the nations] and the seventy-one languages, for all depend on His existence. Therefore, when Manoach said *Adonay* (Judges 13:8), it was spelled in full with a *Waw*, for he said to him that among all the seventy-one nations there would be no one like Samson. The Name of *Adonay* also represents *YH*, for all the commandments can be derived from certain letters [of them]. For example, [you can spell these Names as] *YWD HA WW HA ALP DLTh NWN YWD* (יוד הא וו הא אלף דלת נון יוד). Concerning *Adonay*, we will not consider its initial letters, but only those that follow: *LP LTh* 'and' (*W*) *WNWD* (לף לית ונוד). We will not count the *A* in *YWD HA*, for all the letters that are hidden in *YWD HA YH WH – WDAWA* – are among the hidden letters of *ADNY – LP LTh WNWD* (לף לית ונוד) – except the *A* of *HA*. If one calculates them, they reach the sum of six hundred thirteen. Corresponding to them, all the precepts are six hundred thirteen – three hundred sixty-five negative precepts and two hundred forty-eight positive precepts. Thus, why is it written *YH* and read as *Adonay*? For they include the six hundred thirteen precepts. If we do not include repeated letters, [this results in] *ADNYHWLP*

LTh WN WD A W, resulting in the hidden letters having the value of six hundred thirteen. Thus, it was said: "The Lord God has given me the tongue of the learned" (Isaiah 50:4). This is why he said this Name, for it hints at all the precepts through the Name of Unity and the appellation, to indicate that His Name and His appellation rested in the ark. The *Cherubim* were above, one corresponding to the Name and one to the appellation. And the precepts were in the ark, [for] the scroll of the Law was there. And it was written: "Whose name is called by the name of the Lord of Hosts that dwells between the *Cherubim*" (2 Samuel 6:2). Therefore, someone who learns all the precepts and someone who fulfills them will have his soul "Bundled in the bundle of life" (1 Samuel 25:29) under the Throne of Glory. As it was said in Prophets, "But the soul of my lord shall be bound in the bundle of life with the Lord your God". The *Torah* writes: "You shall be perfect with the Lord your God" (Deuteronomy 18:13). And in the Prophets, it was said: "But the soul of my lord shall be bound in the bundle of life with the Lord your God; and the souls of your enemies, them shall he sling out, as out of the middle of a sling" (1 Samuel 25:29). In the Writings, it was written: "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (Psalm 19:8). Therefore, "Lord, God of Israel" has the numerical value of six hundred thirteen – the God of all those who fulfill the entire *Torah*. Thus, it was said: "This is My Name 'forever' (*עלם*, 'olam)" (Exodus 3:15). The Name of *YH* is written for the 'boy' (*עלם*, 'elem), for the one who is pure as a boy without sin. Thus, a righteous person is referred to as a boy. It is also because he behaved humbly, as 'a dumb person' (*עלם*, 'ileim), since his boyhood, as it was said: "My soul is even as a weaned child" (Psalm 131:2).

Alternatively, "This is My Name 'forever' (לְעֹלָם)" (Exodus 3:15) – 'for the one who ignores' (לְעֹלָם, *Le-'alem*) [temptation] while he is still a boy, or performs an act of 'forbearance' (*'alimut*) when he has the urge of youth. Then, My Name is 'for the one who forbears' (לְעֹלָם, *Le-'alem*). The Unified Name is not revealed except to the one who has nullified the lust for women from his heart. For the one who is concerned [about such things], 'this' (זֶה, *Zeh*) has the numerical value of twelve, hinting at the Name of twelve letters. And there is a Name of forty-two [letters]. For twelve corresponds to the twelve constellations; and forty-two corresponds to the forty-two constellations in seven days and the forty-two in seven nights, for there are six letters in seven words [in the Name of forty-two letters]. Corresponding to the forty-two, the bears tore forty-two boys whom he cursed with that Name. "This is My Name 'forever'" (2 Kings 2:24) – is written with the letters *OLM*, which in *ATh-BSh* is *ZKY* (זכ"י), for a person must already be *ZKY* (37) years old. As it was written: "Who can say, I have made my heart clean (*Zakiti*)" (Proverbs 20:9); "Wherewithal shall a youth 'cleanse' (*Yizkeh*) his way" (Psalm 119:9). 'Cleansed' has the numerical value of forty-two, for from his youth he was good and 'meritorious' (*Zaka*). Once He thought to create the world, He preceded His Name. It was said in the *Pirke* of Rabbi Eliezer that before the world existed there was only He and His Name. "For His Name 'alone' (לְבַדּוֹ, *Levado* = 42) is excellent" (Psalm 148:13) – His Name, which is forty-two [letters]. If there were no creatures, why did He have to precede His Name? Because He said: Since I am creating people, how will they call My Name to bless Me and how will I bless them by My Name. You might point out that the sages say that seven things rose into His mind to create (*Pesachim* 54), and His Name was

not counted among them. This is because the Name is written in the *Torah* [as one of the seven], as it was said: "Thus shall you say to the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob has sent me to you" (Exodus 3:15). This verse mentions the Name as it is written [*YHWH*] and the appellation, *Adonay*. Thus, the verse continues: "This is My Name (*YHWH*) forever, and this is my memorial [*Adonay*] to all generations" (ibid.). When it rose in His mind to create the *Torah*, He thought about many precepts. And then, He chose the Name and knew that men would call Him *Adonay*. Thus, Abraham said: "Lord God (*Adonay YHWH*)" (Genesis 15:8). For from the Name come out six hundred thirteen precepts. Moreover, the numerical value of 'the Lord God of Israel' (*YHWH Elohei Yisrael*) is six hundred thirteen. He created the *Torah* with six hundred thirteen precepts and decreed that He would give them when Israel was six hundred thirteen thousands. For Israel is six hundred thirteen thousands like the numerical value of 'the children of Israel' (*Bnei Yisrael*). There is a superfluity of five hundred and three. For there were eight thousand five hundred eighty Levites between the ages of thirty and fifty. And thus, there were an extra eight hundred seventy from the age of twenty-five to thirty, and from the age of fifty to sixty. For in seventy years there are six hundred thirteen thousand hours according to the number of people that were in Israel. For every Jew should be present when a Jew is brought out to be buried. For, as it [life] was given, so it is taken, for all are responsible for each other.

"This is My Name 'forever' (*Le-'olam*)" (Exodus 3:15) – 'for silence' (*Le-'elem*), for they used to cover its sound [when it was said by the high priest] by the songs of their

brothers. "This is My Name forever" – means that, for all the precepts and all the related words, this is My Name, *YH*. This Name is written concerning the sacrifices. For example, concerning it, it was written: "*YHWH* spoke to Moses, saying"; or, "Thus says *YHWH*", instead of utilizing another Name, or saying: "Thus says the 'Almighty' (*Shaddai*)". If sometimes you see the Name of *Elohim* used, know that there is a reason for this. For example: "And God spoke all these words, saying" (Exodus 20:1). Nonetheless, for the main precepts we find the Name of *YH*. "And *YHWH* spoke"; "This is my memorial unto all generations" (Exodus 3:15). In future generations too, you will not pronounce the Name, but only write it as *YH*, such as in "The 'Lord' (*YHWH*) spoke to Joshua, the son of Nun, Moses' minister" (Joshua 1:1); "The Lord also spoke to Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge" (Joshua 20:2). Similarly, [we find] "The Lord said to Samuel" (Samuel 3:11); "Then came the word of the Lord to Samuel" (Samuel 15:10). The Name of *YH* is also mentioned concerning other prophets, for the name of *YH* implies the Master of all 'existences' (*Hawayot*), for all that exists in the world is from Him according to His word – He is the speaker. *YHWH* also hints that 'He was, is, and will be' (*Hayah, Hoveh, Yiheyeh*). Thus, we say in a blessing: "Blessed be *YHWH* [pronounced as *Adonay*] our God, King of the world, for all existed through His word". Every blessing includes the Name of *YH*. "This is My Name forever" – and one must mention it in the blessings: "Blessed be You, *YHWH*, our God, King of the world", at the beginning of the blessing; "And this is My memorial", at the beginning of a blessing.

YWD HA WW HA YHWH WDAWA (י"ד ה"א ו"ו): We see that the letters joined to the Name are WDAWA (וּדְאָוּ). These have the numerical value of eighteen corresponding to the eighteen blessings [of the daily prayer]. We [first] mention them in prayer in the [blessing of] the patriarchs, who are [connected with the Name of] blessings, as it was said: "Thus shall you say to the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (Exodus 3:15). Thus, we mention them at the beginning of the prayer, for this was the beginning of the time that [God] spoke to Moses, as it was said: "Moreover he said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look on God" (ibid. 3:6); "I have surely seen" (ibid. 3:7). And at the end of His words to Moses, it was said: "And the Lord said to him, This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed: I have caused you to see it with your eyes, but you shall not go over thither" (Deuteronomy 34:4). Thus, He began with the patriarchs and ended with the patriarchs. Therefore, in the beginning [of the Morning Prayers it was said]: "But we are Your nation, the sons of Your covenant, the sons of Abraham whom You loved, etc.". While in the end, during the order of the prayer of sanctification, we say: "Remember this forever as the inclination of the thoughts of the heart of Your nation". In other words, in the beginning when I said to him, "I am the God of Abraham, etc.", and I said to him, "I have surely seen the affliction of my people which is in Egypt", you did not hurry to go, for you refused to go and they were suffering affliction. Therefore, "I have caused you to see it with your eyes, but you shall not go over thither" (Deuteronomy 34:4). He did

not tell him to inform the children of Israel how He appeared to him. For, when he said how He appeared to him, he would verbally inform them how to read the Name as it is written, telling them the qualities of the Name together with the qualities of the vision. And since he had to reveal to them the vision and the qualities of the Unified Name – since the vision corresponded to the Name – he was not to speak about this vision to the youngsters of Israel and then to the elders of Israel. For the *Torah* teaches the proper conduct when one needs to reveal a secret for the needs of the public: One should not tell it to the youngsters, but only to the prominent old men among them. When He said that he would bring them from the affliction of Egypt to Canaan, he only wanted him to say this to the prominent elders. But he gave the signs before the people who indicated that He would save them from servitude. For He did not want to say initially that he would bring them to the land, for they might have objected: How will they lend us silver, gold, and garments? Therefore, he said: “Go, and gather the elders of Israel together” (ibid. 3:16). In addition, since he said, “And you shall come, you and the elders of Israel, to the king of Egypt” (ibid. 3:18), he had to tell them also the whole vision, for the details of the visions were according to the decrees. Know this, for it is written (Judges 13:19) that the angel wondrously “Ascended in the flame” as Samson too would do [wondrous deeds]. Here too, He showed Moses with this glorious vision how He would punish Egypt for enslaving Israel, and all that they had done and would do. All the visions He had showed the patriarchs about Egypt and the redemption were known to Israel, and all this was shown to Moses at the bush. Thus, it was said: “And God spoke to Moses, and said to him, I am the Lord. And I appeared to Abraham, to Isaac, and to Jacob, by the

Name of God 'Almighty' (*Shadday*), but by My Name *YHWH* was I not known to them" (Exodus 6:2-3) – i.e. concerning the vision that you see, I already appeared to the patriarchs in that vision, the vision that they needed to see. What has the interpretation of *YH* to do with that which the patriarchs saw? For the appearance of the vision according to that which He wanted to do was as the voice of *Shadday*. That is, His voice and His appearance was as the voice of *Shadday*. And His appearance is "As the voice of a multitude" (Daniel 10:6) – and many other comparisons. For He hinted: "I am God Almighty: Be fruitful and multiply" (Genesis 35:11). And He did not say, "I am God Almighty" [alone]. For the Name of *Shadday* was in connection with the decree to multiply his seed mentioned there. Therefore, He said "Be fruitful and multiply" in connection with the Name "God Almighty". And he also said: "I am the Almighty God; walk before Me, and be perfect. And I will make My covenant between Me and you, and I will multiply you exceedingly" (Genesis 17:1-2). And it was written: "I am God Almighty: Be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come out of your loins" (Genesis 35:11). He did not say, "My Name is God Almighty" [alone]. Therefore, it means as it follows: Concerning all this, the Glory appeared to him. Similarly, it was said: "'For I will have turn' (*Ufaniti*) to you, and make you fruitful, and multiply you, and establish My covenant with you" (Leviticus 26:9). 'For I will have respect' is as in the verse: "For, behold, I am for you, and I will turn to you, and you shall be tilled and sown" (Ezekiel 36:9); "Behold I am for you". For at that time He was involved in the rectification of the nations, for the Glory had come from the north where He was conquering the whole world beneath Nebuchadnezzar. But in the future, "Behold, I am

for you”: all my involvement will be for you to benefit you and to bring you up [to the land]. “And I will turn to you” – the Glory, the lustrous face.

When writing the Name, if one can write the whole Name at once, one should do so, for He is the former of everything, as it was said: “The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance. The Lord of Hosts is His Name” (Jeremiah 10:16). He formed everything with His Name and did not precede one letter to another, as it was said: “In that day shall there be One Lord, and His Name One” (Zechariah 14:9). And in the Book of Formation, the Name is permuted into six, each letter having precedence. When He created the upper realms, He turned above and created it with the Name. And so, with that Name [he created] the earth, and so the four directions. Thus, each letter is first. And therefore, the Name should be written as one, for in the Messianic future the Name will be known. Therefore, one must think the whole of it like one, [as it would be understood] if people knew that the Name was all one.

There are ten *Sefirot*, *H* (5) corresponding to *H*. *W* (6) is above, below, and in the four directions. There are *Y* (10) statements [by which the Creation was made], *W* days, and *H* places for all the enunciations: *BWMP GYKQ DTLNTh ZSTzRSh AHChO* (בומ"ף גיכ"ק דטלנ"ת (זסצר"ש אהח"ע). The World to Come was [created] with a *Y* and This World with a *H*. The world was created in *W* days with *H* types of letters that are according to the *H* places in a person's mouth. This World and the world were created in one moment, as it was said: “When I call to them, they stand up together” (Isaiah 48:13). The *Y* of the Name corresponds to the *Y* commandments; the *H* on the

tablet was *W* handbreadths, and [another] *H* was on the other tablet. All the commandments were carved at once upon the tablets. Furthermore, the Name preceded the world. Before the world was created, there was only the Holy One and His Name. Thus, the Divine Presence of the Holy One was in the middle, and He was sitting on a lofty and elevated Throne. And His Throne was high and suspended in the middle above in the space of the universe, and the appearance of His Glory was like 'polished copper' (*Chashmal*) – half fire and half hail, as it was said: "He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him His thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave His voice; hail stones and coals of fire" (Psalm 18:11-13). There was a glorious and lustrous crown on His head and the Explicit [Name] was written on His forehead. This is why there was a holy frontlet on Aaron's forehead with [written] "Holiness to *YHWH*" (Exodus 28:36). This is the Name that preceded the Name as it was written: "The ark of God, whose Name is called by the Name of the *YHWH* of Hosts that dwells between the *Cherubim*" (2 Samuel 6:2). For "Holiness to *YHWH*" was written upon it, and it was written: "And My holy Name shall the house of Israel no more defile" (Ezekiel 43:7). Therefore, it bears the sin of impurity (*Yuma* 7a). Because they say that the Throne was created [before the universe], this was the use of His Divine Presence, and all this was in order to rest His Divine Presence among the people. Thus, the Holy One and His Name existed before He created the world, for He wanted to rest among the created beings. And it is [reserved] for when He appears to the prophets and to the angels. And the *Torah* is inside the Throne, or at the side

of the Throne, upon it. One cannot say that this refers to Him showing the angels and the prophets a Creation, as was explained concerning: "I will turn to you" (Leviticus 26:9). For this is not necessary concerning the Creator. When He wanted to dwell among His creatures, He saw that they would sin and let the Divine Presence leave from the earth. And thus, the sages said (*Pirke* of Rabbi Eliezer, Chapter 3) that the world could not stand until He created repentance. His Name is included among the seven things, and since the sages mention the Throne and the Name bears the Throne and the whole world, He preceded His great, holy, and glorious Name to them all.

YHWH: [The letters added to each letter of the Name for the full spelling are] *WD Y W Y*. *D* times *Y* and *W* times *Y* is one hundred; *H* times *Y* is fifty, giving us one hundred fifty; *W* times *W* is thirty-six, giving us one hundred eighty-six; *H* times *Y* is fifty, giving us three hundred thirty-six. This is a sign of the Glory that can be seen, as it was said: "Great is our Lord, and of great power" (Psalm 147:5) – the last two words having a numerical value of three hundred thirty-six.

YHWH: *Y* times *H* is fifty; *H* times *W* is thirty, giving us eighty; *W* times *H* is thirty, giving us one hundred ten; *YHWH* has the numerical value of twenty-six, giving us one hundred thirty-six (*QLW*), which are the letters of *QWL* (voices), to indicate that all voices are from before Him, for He is in existence together with each and every one.

YHWH [can be permuted into] *MTzPTz* (מצפ"ץ). *Y* times *M* is four hundred; *H* times *Tz* is four hundred fifty, giving us eight hundred fifty – the number of years [that the Jews] were in the land; *W* times *P* is four hundred eighty,

giving us one thousand three hundred thirty. Say that the last *H* of the Name took *H* from His Name, and we have one thousand three hundred thirty-five. At this is the end time predicted for the Messiah (in Daniel 12:12): "Wait you for Me, said *YHWH*" (Zephaniah 3:8).

[The letters of the Name written in full are] *YWD HY WW HY* (י"ו ה"י ו"ו ה"י): *Y* times *W* is sixty; *W* times *D* is twenty-four, giving us eighty-four; *H* times *Y* is fifty, giving us one hundred thirty-four; *W* times *W* is thirty-six, giving us one hundred seventy; *H* times *Y* is fifty, giving us two hundred twenty. *YHWH* has the numerical value of twenty-six, giving us two hundred forty-six, the numerical value of *Gabriel* (גבריאל). Thus, the sages say that "And *YHWH* means He and His court, such as "And *YHWH* rained on Sodom and on Gomorrah" (Genesis 28:24); "That He overturned them in his anger" (Job 9:4).

[*YHWH* can be permuted into] *KWZW* (כוז"ו = 39), which has the numerical value of [=] 'dew' (טל, *Tal*), hinting that through Your Name I will be freshened like dew. *K* can be exchanged with *Y*, *H* with *W*, *W* with *Z*, *H* with *W* in the alphabet. "I am the Lord, 'that' (הו, *Hu*) [is My Name]" (Isaiah 42:8). Thus, *HW* is derived from the Name by permuting the alphabet. Also, *YWD HA WW HA* (א"ה ו"ו ה"א ו"ו ה"א) has the numerical value of 'only' (אך, *Ak*), and the numerical value of *YHW*. *Eheyeh* (אהי"ה, I am) in *ATh-BSh* becomes *ThTzMTz* (תצמ"ץ). With the letters *BANKY* (באנכ"י), one begins from "I" (Exodus 20:2 at beginning of the Ten Commandments) and ends with "Your neighbor" (ibid. 20:16). And thus, it was said: "Only, God is good to Israel" (Psalm 73:1).

YHWH. *WD A W A* are the letters joined to the Name, when its letters are written as *YWD HA WW HA* –

namely, *WDAWA*. Thus, it was written: “‘As certain’ (וְדַאי, *Wadai*) is His Name, so is His praise” (Prayers). *WDAWA*: ‘Certainly’ (וְדַאי, *Wadai*) He is ‘One’ (א). He is One and His Name is One. *YWD HA WW HA*: For thus one can read in the letters of the Name, “And He is the certain One (וְהוּא הַוְדַאי, *Wehu Hawadai*)”.

YHWH: [The letters that fill its letters for the full spelling are] *WD Y W Y*, giving us *WDYWY* (וְדִי"ו), which has the numerical value of thirty-six. But *YHWH* [with the letters that fill its letter's spelling being] *WD A W A* gives us *WDAWA*, with the numerical value of eighteen. Therefore, there are eighteen blessings in the morning service, and thirty-six blessings in the afternoon and evening services. There are thirty-six righteous ones who cleave to the Name. “Above it stood the *Seraphim*” (Isaiah 6:2). ‘Above’ has the numerical value of two hundred sixteen, and the Name of seventy-two words has two hundred sixteen letters. Because this [the Name of seventy-two words] was mentioned at the side of the sea, two hundred sixteen egg volumes are the volume of a ritual bath, and this is hinted in the words, “The lion has roared” (Amos 3:8) [for ‘lion’ has the same numerical value]. Two hundred sixteen egg volumes equal nine *Kabs* – the amount that one pours over a person to purify him.

YHWH: *H* can be read on this or that side. Thus, it could be like the words ‘the Lord existed’ (י"ה הו"ה, *Yah Hoveh*) before the world, and ‘the Lord existed’ can also be read ‘He will be’ (ויהיה, *Weyiheyeh*). His appellation is *Adonay*, for like the *Adanim* (supports of the pillars in the tabernacle), so He supports the world. *Elohim* (אלהים = 86) has the numerical value of [=] ‘He is judge’ (הו"א דיין, *Hu Dayan*). The *ATH-BSH* of *Elohim* is like [the

numerical value of] the *ATh-BSh* of 'one' (אחד"ד, *Echad*), to indicate that He was One at the Creation of the world. And this is why this Name is mentioned in the Work of Creation. The first letters of the words "Holy, holy, holy (*Kadosh, Kadosh, Kadosh*)" (Isaiah 6:3) have the same numerical value as the *ATh-BSh* of the Name. 'A burning flame' (נר"ד דלי"ק, *Nur Dalik*) has the numerical value of the first letters of the words 'Holy, holy, holy is the Lord of Hosts' (ק' ק' ק' ה' צבאות, *Kadosh, Kadosh, Kadosh YHWH Tzevaot*), for then they [the angels that say this] are transmuted [into fire]. The missing letters [that complete the spelling of the letters of] *Shadday* (Almighty) have the numerical value of [five hundred] *Tzevaot* (Hosts), for He created His Hosts with this Name, and the world is the distance of walk of five hundred [years].

Elohim (God) is the Name used in the entire Work of Creation. Let us discuss it. *Elohim* is plural. Because He did many labors during the six days of Creation, it uses the Name *Elohim*. We know that *Elohim* is plural, as it was said: "These are 'the God' (*Ha-Elohim*) 'that smote' (*Hamakim* [plural]) the Egyptians with all the plagues in the wilderness" (Judges 4:8). It was said *Ha-Elohim* and it was not said 'that smote' (*Hamakeh*) in the singular, indicating that it is in the plural. Therefore, the Ecclesiastes that mentions many things only mentions the Name *Elohim*. But *Elohei* (אלהי, God of) is in the singular, as it was said: "The God of Ashteret" (1 Kings 11:5) – not saying "The God of Ashtarot" [in the plural]. Similarly, "The God of Jacob" (Exodus 3:6) is not plural, but singular. The Name *El* and *Elohim* [are spelled with an A at the beginning] because the word is similar to "Faint and weary" (Deuteronomy 25:18), which the Aramaic translates as *Lahei* (להי). You might have thought that God

becomes faint and weary when He works. And therefore, in the same verse it was written: "Have you not known? Have you not heard that the everlasting 'God' (*Elohim*), the Lord, the Creator of the ends of the earth, does not faint, neither is weary? There is no searching of His understanding" (Isaiah 40:28). Therefore, He added an *A* to His Name *Elohei*, indicating that there is no *Lahei* (weariness): *Al Lahei*. "Is it a small thing for you to weary men, but will you weary my God also?" – it is not relevant to ascribe faintness and weariness to Him.

Logically, since He was alone by Himself, just as it was said, "The everlasting 'God' (*Elohei*), the Lord, the Creator of the ends of the earth" (Isaiah 40:28), so it should have been said when it was said: "In the beginning 'God' (*Elohim*) created" (Genesis 1:1). However, we already said above that *Elohim* is plural, since He did many actions in creating heaven and earth, light and darkness, and many things. Therefore, it was said *Elohim*, for He performed these many works. Why did He add [the Name of *YHWH*] afterwards, "In the day that *YHWH* God made the earth and the heavens" (ibid. 2:4)? We can answer that, when He performed those actions, then we need to say *Elohim*, which alludes to many works. But from "These are the generations of the heavens and of the earth" (ibid.), it is merely relating to that which already happened, and it was fine to mention *YHWH*, the Name of Unity. The Name *YHWH* is mentioned when He shows His Godliness, greatness, and might. For it was written: "And she said, The Glory is departed from Israel; for the ark of 'God' (*Elohim*) is taken" (1 Samuel 4:22) – and so for many verses [afterwards]. But from the time that Dagon fell before the ark, it was written: "And when they arose early on the morrow morning, behold, Dagon was fallen on his face to the ground before the ark of *YHWH*" (ibid. 5:4-5).

We see that, once He had showed His Godliness and Dagon was not a god, being considered nothing compared to Him – as it was said, “They are counted to him less than nothing, and vanity” (Isaiah 40:17) – it was said: “The ark of *YHWH*. You might ask why it was said, “But the hand of *YHWH* was heavy on them of Ashdod, and he destroyed them, and smote them with tumors” (1 Samuel 5:6), whereas concerning the people of Ekron it was said, “There was a tumult of death throughout all the city; the hand of ‘God’ (*Elohim*) was very heavy there” (ibid. 5:11). The answer is that it was said *Elohim* because the verse there speaks of “A tumult of death”. But before (ibid. 5:9), it speaks of “A great tumult”, but it does not speak of any dead – and the same with the people of Ashdod. Therefore, it was said: “The hand of *YHWH*”. But here, where there were dead, it was said: “The hand of *Elohim*”. When it was said earlier, “These mighty Gods. These are ‘the God’ (*Ha-Elohim*) ‘that smote’ (*Hamakim* [plural]) the Egyptians with all the smiting in the wilderness” (1 Samuel 4:8), you might ask: Where were there Egyptians in the desert? The answer is that, when the Pharaoh sent Israel, he sent messengers with them so that they should not go further than a three days’ journey. When they went longer than three days, the messengers told Israel to return and Israel beat them. Some killed them and some wounded them; some blinded them and did with their enemies as they pleased. Some blinded them and removed their eyes and noses; and some were cut to pieces as in the verse, “He shall judge among the nations, He shall fill the places with the parts of dead bodies” (Psalm 110:6). Therefore, it was said, “With all the smiting in the desert”. And it was written: “And nation was destroyed by nation, and city by city; for ‘God’ (*Elohim*) did vex them with all adversity” (2 Chronicles 15:6). This is because *Elohim* is mentioned

concerning any adversity. But when He demonstrates His might, it says *YHWH*, such as concerning Yehonatan, where it was said: "For there is no restraint to *YHWH* to save by many or by few" (1 Samuel 14:6). Also, when David came to the Philistine, it was said: "This day will *YHWH* deliver you into my hand; and I will smite you" (ibid. 17:46). Why did he say, "That all the earth may know that there is a 'God' (*Elohim*) in Israel"? Because then he did not say how he would vanquish him, and thus said *Elohim*. But when he said, "And all this assembly shall know that the *YHWH* does not save with sword and spear; for the battle is of *YHWH*" (ibid. 17:47), he said *YHWH*, for he united His Name and demonstrated His Divinity just as Yehonatan said, "For there is no restraint to *YHWH* to save by many or by few". In both places where they said that neither sword nor spear was necessary, they mentioned the Name *YHWH*, uniting His united and glorious Name.

The Bible writes "*YHWH* of Hosts", but never writes "*YHWH* 'God of' (*Elohei*) Hosts". Sometimes, it writes "*YHWH* 'God' (*Elohim*) of Hosts". Thus, it was written: "Even *YHWH* 'God of' (*Elohei*) Hosts; *YHWH* is his memorial" (Hoshea 12:6). The great sages say that the Creator's Name of His unity, glory, and awesomeness is the Tetragrammaton, *YHWH*, which indicates that 'He was, will be, and is' (*Hayah, Hoveh, We-Yiheyeh*). He does all that 'exists' (*Havayot*), and was and is in everything. And He keeps them 'in existence' (*Mehaveh*) and 'they will be' (*Yiheyu*) from Him, as it was said: "Shall there be evil in a city, and *YHWH* has not done it" (Amos 3:6); "I am *YHWH* that makes all things" (Isaiah 44:24). From *YHWH*, the Cause comes. Therefore, it is not read as it is written outside the Temple, so that we should think that the Name is heard like this – i.e. that He was, will be,

and creates all that exists; and that He was and is in all the existing things, and the walls cannot divide Him, as it was said, "Do I not fill heaven and earth?" (Jeremiah 23:24). It does not mention water, for they are liquid, and this does not need to be mentioned. For, if one puts bread into water, it becomes wet. But it mentions heaven and earth that are hard, saying that He fills them and they do not divide Him. Do not be surprised at this, for glass – which has no hole – does not divide the light and the noise – and how much more He, Who created them. The explanation of 'YHWH of Hosts' is that it refers to visions of God seen by the prophets, for the Creator shows Himself according to His will. Because all 'existing things' (*Havayot*) are from Him, He is called YHWH, the glorious and awesome Name.

All existing things are from Him and all dreams are from Him. The dreams tell the truth, but people do not understand them. Because a person thinks nonsense during the day, the dream is mixed with nonsense, as it was said: "What is the chaff to the wheat?" (Jeremiah 23:28). A person is shown a hint, for a hint suffices for the wise. For example, a person may see a fruitful vine that hints that his wife will not have an abortion (*Berachot* 57a). And if he sees a vine with grapes that are shriveling, she will have abortions, as it was written: "Israel is an empty vine, he brings forth fruit to himself" (Hosea 10:1). If someone sees that a corpse kisses him, either one of his relatives or friends will die. The person who interprets the dream should tell him to do kindness to the seed of the one who kissed him. If a priest kissed him, he should find either a live priest or an important official and be kissed by him.

Also, 'all that exists' (*Havayot*) is from Him, so that, if a person hears a noise occurring, it is not meaningless, as it

was said in Isaiah in the first fourth of the book: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; *YHWH* of Hosts musters the host of the battle" (Isaiah 13:4). If people hear "The noise of a multitude in the mountains", it is a sign of many people. "A tumultuous noise" is a sign that nations are gathering, and if it is a noise of weaponry, one can know that there will be wars there. Thus, it was said close to "Even the Lord, and the weapons of his indignation" (ibid. 13:5). And it was said near the end of Jeremiah: "A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! How has Babylon become a desolation among the nations! I made workmanship for you, and you are also taken, O Babylon, and you were not aware" (Jeremiah 50:22-25). "Workmanship" means as if He made metal implements. Next to this, it was written: "Destroy her utterly" (ibid. 50:26). And it was written: "You are my battle ax and weapons of war; for with you will I break in pieces the nations, and with you will I destroy kingdoms" (ibid. 51:20). And it was written near the beginning of Ezekiel: "He cried also in my ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lies toward the north, and every man a slaughter weapon in his hand" (Ezekiel 9:1-2). And near the end of Jeremiah, where it speaks of the punishment of the Philistines, it was said: "O you sword of *YHWH*, how long will it be ere you be quiet? Put up yourself into your scabbard, rest, and be still" (Jeremiah 47:6). This indicates that noise is a sign [of the future]. "How can it be quiet, seeing that *YHWH* has given it a charge against Ashkelon, and against the sea shore? There has He appointed it"

(Jeremiah 47:7). Thus, first [there was a warning] through a noise. And near there, it was said: "The sword shall pursue you. A voice of crying" (ibid. 48:2-3). Thus, it was said: "A sword shall not pass in your land" (Leviticus 26:6) – beneath the land. Thus, it was said: "Or if I bring a sword on the land, that which I had said" (Ezekiel 14:17) – before. "A sword will go through the land; so that I cut off man and beast from it" (Ezekiel 14:17); "Or if I bring a sword against that country" (ibid.) – above the country in the hand of the sons of men. "That which I had said" – before – "A sword will go through the land" – underneath the land. This was written in the first third of the book of Ezekiel, before the verse, "Son of man, cause Jerusalem to know her abominations" (Ezekiel 16:2). And it was written in Proverbs: "Iron sharpens iron, so a man sharpens the countenance of his friend" (Proverbs 27:17).

The prophets saw visions such as "I see a rod of an almond tree" (Jeremiah 1:11); "Two baskets of figs" (ibid. 24:1); and "With a plumb line in his hand" (Amos 7:7). If they had merited like Moses, they would not have [seen] through a parable or sharp speeches, as it was said: "Even apparently, and not in dark speeches" (Numbers 12:8). Also, because of the people who heard who made parables about their deeds, likewise the people [who listened to] the prophet knew the way of parables, as they were used to things such as parables of foxes.

All that exists is from before Him. Therefore, every person should be in awe with the Divine Presence that is over him. One should not sit among jokers, for no awe is found in such a place. A person wearing phylacteries should not sit among idle jokers, as it was said in Jeremiah: "For I am called by Your Name, *YHWH* God of Hosts. I did not sit in the assembly of the jokers, nor

rejoiced" (Jeremiah 15:16-17). And it was written: "That the Name of *YHWH* is called upon you" (Deuteronomy 28:10). And the sages said: "These are the phylacteries of the head" (*Berachot* 6a). Anyone who has either a ponytail, a shaved beard, or wears garments of non-Jews should not read from a *Torah* scroll, as it was said: "But to the wicked God said, What have you to do to declare my statutes?" (Psalm 50:16). For he does not observe statutes, "And you have a part with adulterers" (ibid. 50:18). Even though he does not commit adultery, he does things that cause [others to commit] adultery. The verse says in Ezra, "I plucked off the hair of my head and of my beard" (Ezra 9:3), indicating that they did not use to shave. And concerning David's messengers, it was said: "Tarry at Jericho until your beards be grown, and then return" (2 Samuel 10:5).

All things that exist are from Him. Therefore, a person must be good before Him and fear Him. It was said: "He made also ten lavers, and put five on the right hand, and five on the left, to wash in them; such things as they offered for the burnt offering 'they washed' (*Yadichu*) in them; but the sea was for the priests 'to wash' (*Le-Rachtza*) in" (2 Chronicles 4:6). 'They washed' refers to washing off the blood and 'wash' (*Rachtzah*) refers to washing off the filth, as it was said: "There is a generation that is pure in its own eyes, and yet is not washed from its filthiness" (Proverbs 30:12). And it was written: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the middle thereof by the spirit of judgment, and by the spirit of burning" (Isaiah 4:4). And near there, it was said: "And the Lord will create on every dwelling place of mount Zion, and on her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. For on all the Glory shall

be a defense. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain" (ibid. 4:5); "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem" (ibid. 4:3). It was written: "Or if I send a pestilence into that land, and pour out my fury on it in blood, to cut off from it man and beast" (Ezekiel 14:19). 'Blood' is mentioned only here and not in connection with famine, sword, and beasts (in the above verses). This is because it was said: "Set a mark on the foreheads of the men" (ibid. 9:4). And thus, blood is mentioned here, for the mark was made with blood.

These verses also tell us that, if a person causes something, it is regarded as if he actually did it. For it was written near here: "As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem" (Ezekiel 15:6). And it was written: "Your wife is a fruitful vine" (Psalm 128:3). Near this, in Ezekiel five kinds of blood are mentioned: "Neither were you washed in water to supple you (...) And when I passed by you, and saw you polluted in your own blood, I said to you when you were in your blood, Live; yes, I said to you when you were in your blood, Live" (Ezekiel 16:4-6); "Then I washed you with water; yes, I thoroughly washed away your blood from you, and I anointed you with oil" (ibid. 16:9); "And in all your abominations and your prostitutions you have not remembered the days of your youth, when you were naked and bore, and were polluted in your blood" (ibid. 16:22). Thus, there are five types mentioned concerning a woman. The *Torah* writes: "And of a man that lies with her that is unclean" (Leviticus 16:33). And near there, it was said: "After the death of the

two sons of Aaron" (ibid. 16:1). This corresponds to five: "And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled" (Leviticus 12:4); "But if she bear a maid child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying three score and six days" (ibid. 12:5); "Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that has born a male or a female" (ibid. 12:7); "And if a woman has an issue, and her issue in her flesh be blood, she shall be put apart seven days. And whoever touches her shall be unclean until the even" (ibid. 15:19); "And if a woman has an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: She shall be unclean" (ibid. 15:25). Thus, there are five bloods corresponding to five bloods. And it was written: "That they should not die in their uncleanness" (Leviticus 16:10). And near there, it speaks about the death of the sons of Aaron the priest. Similarly, it was said: "Remove the diadem, and take off the crown" (Ezekiel 21:26). And near there (ibid. 21:33-37), it was written: "The sword of the children of Ammon" (2 Samuel 12:9); "The fire of My wrath" (Ezekiel 21:31); "Your blood shall be" (ibid. 21:32). And afterwards, it was said: "Now, you son of man, will you judge, will you judge the bloody city? Yes, you shall show her all her abominations" (ibid. 22:2). And it was said: "Thus said the Lord God, The city sheds blood in the middle of it, that her time may come, and makes idols against herself to defile herself. You have become guilty in your blood that you have shed; and have defiled yourself in your idols which

you have made; and you have caused your days to draw near, and have come even to your years. Therefore I have made you a reproach to the heathen, and a mocking to all countries" (ibid. 22:3-4). "Behold, the princes of Israel, every one were in you to their power to shed blood" (ibid. 22:6); "On the mountains; in the middle of you they commit lewdness" (ibid. 22:9); "In you they have taken bribes to shed blood. You have taken usury and increase, and you gained by extortion of your neighbors, and you have forgotten Me, says the Lord God" (ibid. 22:12); "And behold, I have struck My palm against your unjust gain which you have made, and at your blood which has been in your midst" (ibid. 22:13). These verses include five bloodsheds, which is the same number as the bloods of the menstruant compared to it, as it was said: "Even as the defilement of woman's impurity, their way was before Me. So I poured My fury on them, because of the blood that they had shed on the land, and for their idols by which they defiled it" (ibid. 36:17-18). This indicates that bloodshed is compared to menstrual impurity. It was said earlier, "You shall be for food to the fire" (ibid. 21:32), while below, after the fifth mention of a menstruant, it was said: "Son of man, the house of Israel has become dross to Me. All of them are bronze, and tin, and iron, and lead, in the middle of the furnace; they are even the dross of silver" (ibid. 22:18). We find that five categories are destroyed in fire: "As they gather silver, and bronze, and iron, and lead, and tin, into the middle of the furnace, to blow the fire on it to melt it (1) (...) and melt you (2) (...) and you shall be melted (3) (...) as is melted (4) (...) you shall be melted (5)" (ibid. 22:20-22). This corresponds to the five bloods of a menstruant and the five bloodsheds. Next to this, it was written: "In the fire of My wrath (...) it did not rain on in the day of disgust" (ibid. 21, 24). For on the day of rain, "It

did not rain on in the day of disgust". For corresponding to the five types of bloods there are five types of water: "Drink waters out of your own cistern, and running waters out of your own well. Should your overflowing spring be scattered abroad as rivers of waters in the streets (...) Let your fountain be blessed, and rejoice with the wife of your youth" (Proverbs 5:15-18). And they correspond to the five types of blood that come from the womb. There are five locked gardens, as the menstruant whose husband separates from her: "A locked garden (1) (...) a fountain sealed (2) (...) a fountain of gardens (3) (...) a well of living waters (4) (...) streams from Lebanon (5)" (Song of Solomon 4:12-15). This is because the evil inclination is compared to five types of heats: "They are all adulterers, like an oven (1) heated by the baker; (2) he stops stirring, from kneading the dough, while it is leavened, for they have brought their heart near like an oven, (3) while they lie in wait. Their baker sleeps at night; in the morning it burns like a flaming fire (4). They are all hot as an oven (5) and devour their judges. All their kings have fallen; there is none among them who calls to Me" (Hoshea 7:4-7). They are punished with five burnings in fire, for a woman has five bloods, and there are five bloodsheds. For a woman spilt the blood of Adam and the blood of the whole World of Life. Next to this, there is the text: "Yea, I will cause men to walk on you, even My people Israel. They shall possess you, and you shall be their inheritance, and not any more will increase their bereavement. So says the Lord God: Because they say to you, You are a devourer of men, and you have bereaved your nations; so you shall devour men no more, nor shall you bereave your nations any more, says the Lord God. Nor will I allow you to hear the shame of the nations any more, nor shall you bear the shame of the peoples any more, nor shall you cause your nations to

fall any more, says the Lord God" (Ezekiel 36:12-15). Next to this, there is the text: "Even as the defilement of woman's impurity, their way was before Me. So I poured My fury on them, because of the blood that they had shed on the land, and for their idols by which they defiled it" (ibid. 36:17-18). Thus, the impurity of a menstruant, bloodshed, and idolatry cause people's deaths and destruction of the land's inhabitants through wars. And they are killed through conflicts. The death of Aaron's sons is next to the menstruant, to teach that one who has relations with a menstruant deserves to be burnt in fire: "And if a man shall lie with a menstrual woman, and shall uncover her nakedness, he has discovered her fountain, and she has uncovered the fountain of her blood. And both of them shall be cut off from among their people" (Leviticus 20:18); "And if a woman has a discharge, and her discharge in her flesh is blood, she shall be in her impurity seven days. And whoever touches her shall be unclean until the evening" (ibid. 15:19); "And if a woman has a discharge of her blood many days outside of the time of her impurity, or if she discharges it beyond the time of her impurity, all the days of the discharge of her uncleanness shall be as the days of her impurity. She is unclean" (ibid. 15:25). The postpartum woman has three types of blood, and they sinned through them. It was written: "And at your blood which has been in your midst (...) And will destroy your uncleanness out of you" (Ezekiel 22:13-15). And close to this, there are three and three: "Their gold shall be an impure thing (*Niddah*), etc." (ibid. 7:19); "I have put it to them as an impure thing (*Niddah*)" (ibid. 7:20); "And carry out the filthiness (*Niddah*)" (2 Chronicles 29:5); "Son of man, the house of Israel has become dross to Me. All of them are bronze, and tin, and iron, and lead, in the middle of the furnace; they are even

the dross of silver. Therefore, so says the Lord God: "Because you have all become dross, etc." (Ezekiel 22:18-19). Thus, there are three – "Dross", "Dross", and "Become dross". Similarly, there are three furnaces: "In the middle of the furnace (...) into the middle of the furnace (...) As silver is melted in the middle of the furnace" (ibid. 22:18-22). And there are three [gatherings]: "I will gather you (...) As they gather silver (...) so I will gather" (ibid. 22:19-20). And there are three [angers]: "In My anger and in My fury (...) In the fire of My wrath (...) have poured out My fury on you" (ibid. 22:20-22). And there are three [meltings]: "And I will melt you (...) And I will blow (...) and melt you (...) So you shall be melted" (ibid. 22:21-22). And there are three silvers. It was written next to it: "I will destroy your uncleanness out of you" (ibid. 22:15). Why is the menstruant [punished] with fire? For idolatry is mentioned next to the menstruant. "And he said to them, Hear me, Levites, now sanctify yourselves and sanctify the house of the Lord God of your fathers, and carry out the filthiness out of the holy place (...) And the priests went into the inner part of the house of the Lord to clean it. And they brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it out to the brook Kidron" (2 Chronicles 29:5, 16). Just as idolatry is [punished] with fire, so heaven punishes the menstruant through fire. "The house of Israel has become dross to Me" (Ezekiel 22:18). The letter *Tet* [=9] is missing because of nine qualities that were removed from them. "Wash (...) make clean (...) put away the evil (...) cease (...) learn (...) seek (...) reprove (...) judge (...) plead" (Isaiah 1:16-17). He removed them from there, for, concerning those people, He placed in their hearts to leave Jerusalem. There are another nine [verses] for those that transgressed nine [times], where *Tet* [=9] is

missing: "You shall completely destroy all the places (1) (...) on the high mountains (2) and on the hills (3) and under every green tree (4). And you shall overthrow (5) (...) and break (6) (...) and burn their pillars with fire (7). And you shall cut down the carved images of their gods (8), and destroy their names (9)" (Deuteronomy 12:1-2). Therefore, He will bring upon them nine evils. For He said about "The place where they offered sweet aroma to all their idols (...) on every high hill in all the tops of the mountains" (Ezekiel 6:13) that "The end has come" (ibid. 7:2) – one; "And evil has come" (ibid. 7:5) – two; "An end has come" (ibid. 7:6) – three; "The end has come" (ibid.) – four; "Behold it has come" (ibid.) – five; "The encirclement has come" (ibid. 7:7) – six; "The time has come" (ibid.) – seven; "Behold it has come" (ibid. 7:9) – eight; "The time has come" (ibid. 7:12) – nine. [The verses say]: "Then My anger shall be kindled against them in that day (...) so that they say on that day" (Deuteronomy 31:17); "And I will surely hide My face in that day" (ibid. 31:18). Corresponding to them, it was said: "The day [of tumult] is near" (Ezekiel 7:7); "Behold the day" (ibid. 7:10); "The time has come (...) Let not the buyer rejoice" (ibid. 7:12). *Gimel* (=3) is missing from those [verses of] "Behold, you shall sleep with your fathers" (Deuteronomy 31:16), up to the end of the passage. And there are the three "The sword outside", "And plague, "And hunger inside". Corresponding to them, there are the manna, the well, and the cloud, all of which ceased.

In the conciliatory prayers in the prayer of Solomon, there are eleven conciliatory statements, five in Kings, and six in Chronicles. *Gimel* (=3) is missing, for there are three that have no atonement, someone who makes others sin, someone that says, "I will sin and repent", and someone

that is ungrateful. As it was written, "Yet, Lord, You know all their counsel against me to kill me. Do not forgive their iniquity, nor 'blot out' (*Timchi*) their sin from Your sight" (Jeremiah 18:23). *Timchi* has a superfluous *Yud*, as they deserve to be punished by ten things. And Naval had ten days [before he died]. And it was written: "Whoever rewards evil for good, evil shall not 'depart' (*Tamush*) from his house" (Proverbs 17:13). And *Tamush* is written with a *Yud* [instead of a *Waw*]. It was written: "Should evil be repaid for good? For they have dug a pit for my soul. Remember that I stood before You to do good for them, and to turn away Your wrath from them" (Jeremiah 18:20). *Gimel* is missing, for he sinned concerning the three things that he was commanded to do, as he said to Solomon: "Everyone who passes by it shall be amazed and shall hiss" (2 Kings 9:8). And it was written: "And they laid hold on other gods" (2 Chronicles 7:22). And it was written: "Which I never commanded nor spoke, nor did it come into My mind" (Jeremiah 19:5). And it was written afterwards: "And I will make this city a waste and a hissing. Everyone who passes by shall be amazed and shall hiss because of all its plagues" (ibid. 19:8). There are three [verses that speak of eating people's flesh]: "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall each one eat the flesh of his friend" (ibid. 19:9). And it was written: "So the fathers shall eat the sons in your midst, and the sons shall eat their fathers" (Ezekiel 5:10). And it was written: "Each man shall eat the flesh of his own arm" (Isaiah 9:20). And it was written: "And I will smash them one against another, even the fathers and the sons together, says the Lord. I will not have pity, nor spare, nor have mercy, to keep them from their destruction" (Jeremiah 13:14). And there are three

[other similar expressions]: “Shall I not judge for these things? Says the Lord. And shall not My soul be avenged on such a nation as this?” – and this verse is written three times (Jeremiah 5:9, 5:29, 9:8). And there are three [others]: “Therefore do not pray for this people, nor lift up cry nor prayer for them, nor make intercession to Me; for I will not hear you” (Jeremiah 7:16); “Then the Lord said to me, Do not pray for this people for good” (ibid. 14:11); “Then the Lord said to me, Though Moses and Samuel stood before Me, My soul could not be toward this people. Send them out of My sight, and let them go out (...) For who shall have pity on you, O Jerusalem? Or who shall weep over you? Or who shall turn aside to ask your welfare?” (ibid. 15:1, 5). Someone that desecrates the *Shabbat* also deserves to be burnt, as it was written in Jeremiah: “But if you will not listen to me to keep the *Shabbat* day holy, and not to carry a burden, even entering in at the gates of Jerusalem on the *Shabbat* day; then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem, and it will not be put out” (Jeremiah 17:27). Therefore, this is hinted where it was said: “Remember the day [of *Shabbat*] (זָכוֹר אֶת יוֹם)” (Exodus 20:8). The word endings are *RTM* (רַתֵּם), hinting that he is punished with ‘wood coals’ (רַתְּמִים). “And on the *Shabbat* day two lambs” (Numbers 28:9) – the verse omits God’s Name and omits preparing and offering it, to teach that a person should say neither that he will light a candle, nor bring a book, look at it in the light of the altar fire, and learn it for His Name’s sake. Therefore, the Name and the preparation are omitted, lest someone prepares the wood and the fire, and inclines [a candle] for the purpose of learning.

“The voice of the Lord is on the waters” (Psalm 29:3) – a person must immerse in order to mention the Name in

purity, or throw nine *Kabs* (small measures) of water upon himself. The verse said: "Give a share to seven, and also to eight" (Ecclesiastes 11:2). And next to this, it was said: "If the clouds are full of rain" (ibid. 11:3). Thus, on the second day [of Tabernacles] it was said: "And their drink offerings" (Numbers 29:18) – when there were twelve bulls. And on the sixth day there were eight bulls; and on the seventh day there were seven bulls. This hinted at water. Thus, twenty-seven bulls require eighty-one *'esronim* (tenths of wine) six rams require twelve *'esronim*, and forty-two sheep require forty-two *'esronim* – altogether, one hundred thirty-five *'esronim*. These equal six thousand five hundred ninety-two egg volumes – the amount required for a ritual bath, which is forty-two *Sa'im* (unit of measure), with seventy-two egg volumes remaining. Seventy-two egg volumes equal twelve *Logs* (unit of measure). Thus, Hillel the Elder said: "A *Hin* (unit of measure) of drawn water invalidates the ritual bath" (*Shabbat* 15a) – hinting that He pours 'scorn' (בז, *Buz*) for twelve days. *Buz* in *AT-BSh* becomes 'influx' (שפ"ץ, *Shefa*). [The words of the verse] "A flood (*Shifat*) of water covers you" (Job 22:11) have the numerical value of "These are thirty-six *Logs* (*Heima Shloshim Veshisha Lugin*)", or the numerical value of "Nine *Kabs* (unit of measure) of water (*Tish'ath Kabin Mayim*)".

Know that the zodiacal signs, the days, the months, and the sounds (lit. voices) are an acrostic for its [of the Wheel] borders and paths. There are six paths for the sounds and six borders for each letter: *Au Aa Ai Ae Ao A'* (א א א א א א א) [*Alef* with six vowels]. When *Alef* is combined with *Bet*, there are thirty-six sounds, and with every added letter one gets six times more than before. If one joins *ABG* (א ב ג) and *D* (ד) together, one obtains one thousand three

hundred ninety-six [combinations], and with *ABGDH* (אבגדה) one obtains seven thousand seven hundred seventy-six sounds. *ABGDHW* (אבגדהו) gives forty-six thousand seven hundred fifty-six sounds, and with *ABGDHWZ* (אבגדהוז) one obtains one million six hundred eighty-nine thousand five hundred fourteen. It was written: “Besides the chief of Solomon’s overseers who were over the work, thirty-three hundred” (1 Kings 5:16). And it was written: “Three thousand and six hundred” (2 Chronicles 2:1). And it was written: “The chief of the officers (...) five hundred and fifty” (1 Kings 9:23). Forty-three times three thousand five hundred fifty is one hundred fifty-two thousand seven hundred fifty. Taking one fifth of three thousand five hundred fifty, which is seven hundred ten, will give us one hundred fifty-two thousand six hundred fifty; plus seven hundred ten, it adds up to one hundred fifty-three thousand four hundred sixty. Thus, it was said: “The man of bribes tears it down” (Proverbs 29:4). For the overseers equaled the amount of egg volumes found in dough [that requires separation of the first dough].

“Behold, I am building a house to the Name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the *Shabbats*, and on the new moons, and on the solemn feasts of the Lords our God. This is an ordinance forever to Israel” (2 Chronicles 2:4) – *Gimel* and *Tzaddi* [which have the numerical value of ninety-three] are missing. So it is too in “And his offering was one silver dish” (Numbers 7:13), until “This was the offering” (ibid. 7:17) – *Gimel* and *Tzaddi* are missing. So it is too in “And to the office of Eleazar the son of Aaron the priest belongs the oil for the light, and the sweet incense, and the daily food offering,

and the anointing oil, the oversight of all the tabernacle and of all that is in it, in the sanctuary and in its vessels" (ibid. 4:16) – *Gimel* and *Tzaddi* are missing. This teaches that there were ninety-three vessels in the Temple, as it was said in Tractate *Tamid*. For it was said, "And in its vessels", so that *Gimel* and *Tzaddi* are missing. This tells you that they indeed required ninety-three vessels. The princes dealt with ninety-three vessels, for they had ninety-three vessels. Solomon informed Hiram that there were ninety-three vessels [and inquired] if there was a wise person in his kingdom who knew how to prepare them. "And the priest shall take the boiled shoulder of the ram and one unleavened cake out of the basket, and one unleavened wafer, and shall put them on the hands of the Nazarite, after the hair of his separation has been shaved" (ibid. 6:19). *Tet* (=9) is missing from here, to teach that there were and remained nine of every type. Therefore, nine are missing from here.

"For, lo, I begin to bring evil on the city which is called by My Name; and should you be found entirely without guilt? You shall not be without guilt. For I will call for a sword on all the inhabitants of the earth, says the Lord of Hosts" (Jeremiah 25:29); "O my God, bow down Your ear and hear. Open Your eyes and behold our ruins, and the city which is called by Your Name. For we do not present our prayers before You on account of our righteousnesses, but because of Your great mercies. O Lord, hear; O Lord, forgive; O Lord, listen and do. Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your Name" (Daniel 9:18-19) – *Gimel* (=3) is missing from these verses. For Jerusalem was chosen due to three things to shield over three things, as it was said: "And they lived in it. And they have built You a temple in it for Your Name, saying, If evil comes on us, whether the sword,

judgment, or plague, or famine, and we stand before this house and in Your presence (for Your name is in this house) and cry to You in our affliction, then You will hear and help" (2 Chronicles 20:8-9). Now, do the verses of the house upon which His Name is placed have a *Gimel*? However, *Gimel* is missing from the town upon which "My Name" is called, for the holiness of the town, even without the house, can stop three. For David brought an offering in the granary of Arnon, and the plague ceased. This was one of the three that he chose – three years of hunger, or three months to flee before his enemies, or three days of the plague. This was triple – either three days of sword (1), plague in the land (2), or "The angel of the Lord destroying throughout all the border of Israel" (1Chronicles 21:12) (3). Three are: "To destroy it (...) as he was destroying (...) who destroyed" (ibid. 21:15). Three are: "And the Lord said to him, I have heard your prayer and your cry which you have made before Me. I have made this house which you have built holy, to put My Name there forever. And My eyes and My heart shall be there perpetually" (1 Kings 9:3); "Now My eyes shall be open, and My ears shall be open to the prayer of this place" (1 Chronicles 7:15); "For now I have chosen and sanctified this house, so that My Name may be there forever. And My eyes and My heart shall be there forever" (ibid. 7:16) – to accept the three prayers by day and by night. And they correspond to the three pilgrimage festivals. Three are: "For Your eyes to be open toward this house night and day, toward the place of which You have said, My name shall be there; to listen to the prayer which Your servant shall pray toward this place" (1Kings 8:29) – one; "And You shall listen to the cry of Your servant, and of Your people Israel, when they shall pray toward this place, and hear in Heaven Your dwelling-place, and when You hear, forgive!" (ibid. 8:30) – two;

“Then hear in Heaven and forgive the sin of Your people Israel, and bring them again into the land which You gave to their fathers. When the heavens are restrained, and there is no rain because they have sinned against You, if they pray toward this place and confess Your Name, and turn from their sin when You afflict them” (ibid. 8:35-36) – three. *Gimel* is missing from these three places of prayer, to teach that, if there are no kind deeds, prayer is not heeded. “Because he did not remember to do mercy (...) let his prayer become sin” (Psalm 109:9, 16); “Whoever stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard” (Proverbs 21:13); “But now I have chosen Jerusalem, so that My Name might be there, and now I have chosen David to be over My people Israel” (2 Chronicles 6:6); “If Your people go out to war against their enemies by the way that You shall send them, and if they pray to You toward this city which You have chosen, and the house which I have built for Your Name” (ibid. 6:38); “And I have chosen this place to Myself for a place of sacrifice” (ibid. 7:12); “For now I have chosen and sanctified this house, so that My Name may be there forever. And My eyes and My heart shall be there forever” (ibid. 7:16). Thus, there are three instances of “I have chosen” and “I chose”. And there are three things mentioned in Chronicles: “If I shut up the heavens, and there is no rain, or if I command the locusts to devour the land, or if I send a plague among My people” (ibid. 7:13). Thus, there are three things that the merit of the town protects against: “I struck you with blight and with mildew, and with hail” (Haggai 2:17); “Before the placing of a stone on a stone in the temple of the Lord” (ibid. 2:15). For they used to dedicate the city and read there verses pertaining to calamities, and verses of blessing and help in order to protect from all damage that arises either from

God or from man, and in order to be blessed. There are three exiles: "And He said to me, Son of man, do you see what they do; even the great abominations which the house of Israel is doing here, that I should go far off from My sanctuary? But turn again, and you shall see greater abominations" (Ezekiel 8:1); "And he said to me, Go in and see the evil abominations that they do here" (ibid. 8:9); "And He said to me, Have you seen, O son of man? Is it a light thing to the house of Judah that they do the hateful things which they do here? For they have filled the land with violence and have turned to provoke Me to anger. And lo, they put the branch to their nose" (ibid. 8:17). Corresponding to them, there are: "The Glory of the God of Israel had gone on from the *Cherub*, where it was on it, to the threshold of the house. And He called to the man clothed in linen, with the writer's inkhorn by his side" (ibid. 9:3); "And the Glory of the Lord rose from the *Cherub*, over the threshold of the house. And the house was filled with the cloud, and the court was full of the brightness of the Lord's Glory" (ibid. 10:4); "And the Glory of the Lord went from the threshold of the house, and stood over the *Cherubim*" (ibid. 10:18); "And the *Cherubim* lifted up their wings and rose up from the earth in my sight. When they went out, the Wheels also were beside them. And he stood at the door of the eastern gate of the Lord's house. And the Glory of the God of Israel was over them from above" (ibid. 10:19); "And the Glory of the Lord went up from the midst of the city and stood on the mountain which is on the east side of the city" (ibid. 11:23); "Hear in Heaven Your dwelling-place, and do according to all that the stranger calls to You for, so that all the peoples of the earth may know Your Name, to fear You, as Your people Israel do, and that they may know that this house which I have built is called by Your Name"

(1 Kings 8:43); "And then come and stand before Me in this house which is called by My Name, and say, We are delivered to do all these abominations?" (Jeremiah 7:10); "Has this house, which is called by My Name, become a den of robbers in your eyes? Behold, I also have seen, says the Lord" (ibid. 7:11); "Therefore I will do to this house, which is called by My Name, in which you trust, and to the place which I gave to you and to your fathers, as I have done to Shiloh" (ibid. 7:14); "For the sons of Judah have done evil in My sight, says the Lord. They have set their abominations in the house which is called by My Name, in order to defile it" (ibid. 7:30); "But they set their abominations in the house which is called by My Name, to defile it" (ibid. 32:34); "And you had turned today, and had done right in My sight to call for liberty, each man to his neighbor. And you had cut a covenant before Me in the house which is called by My Name" (ibid. 34:15); "Then hear from Heaven, from Your dwelling-place, and do according to all that the stranger calls to You for, so that all people of the earth may know Your Name, and fear You, as Your people Israel, and may know that this house which I have built is called by Your Name" (2 Chronicles 6:33). In these eight verses, *Samek* and *Peh* are missing. "Rabbi Chanina bar Papa said, 'In their setting of their doorstep by My threshold, and their doorpost by My doorpost; and the wall between Me and them' (Ezekiel 43:8). These were great people who could not go and pray in the Temple. Concerning my fathers, who did all this praise for You, and how much more so?" (*Yerushalmi Berachot*, chapter 4). Thus, *Samek* and *Peh* are missing. His Name is placed on synagogues and study halls also, as it is placed upon the Temple. "In all places where I record My Name I will come to you, and I will bless you" (Exodus 20:24) – *Mem* and *He* do not appear in the Name of forty-two [letters]. *Mem*

appears five times in the letters *Gimel*, *Lamed*, *Mem*, and *Samek*. And it was written: "He hung the earth on nothing (*Belimah*)" (Job 26:7). *Mem* (=40) stands for the Land of Israel. Forty times the Land of Israel is the walking distance of one thousand six hundred days according to the width of the sea. Forty times one thousand six hundred is sixty-four thousand – i.e. sixty thousand plus four thousand. Forty times sixty thousand is two millions four hundred thousand. With two million four hundred thousand ritual baths full of grain, one can sow four hundred *Parsahs* (unit of distance) by four hundred *Parsahs*. And thus, it was said: "He hung the earth on nothing" (Job 26:7).

"On what (*מה*, *Mah* = 45) are its bases sunk, or who cast its cornerstone" (Job 38:6). *Mah* is the earth – five (*He*) times forty (*Mem*). Why does the earth correspond to forty? For the *Torah* was in forty days in order to give them a walking distance of forty days. And it was written: "And gave them the lands of the nations; and they inherited the labor of the people, so that they might take heed to His statutes and keep His laws" (Psalm 105:44). Therefore, no letter in the *Torah* appears five times in one word except the letter *Mem*: "By Your right hand, from those who rise up (*Mimitkomemim*) against me" (Psalm 17:7) – five consisting of four middle *Mems* and one final *Mem*. Also, in the alphabet of *Gimel*, *Lamed*, *Mem*, and *Samek* [there are five *Mems*]. *Alef*, *Gimel*, *Dalet*, *Lamed*, *Mem*, and *Samek* have four *Lameds*. There are four *Lameds* in the priestly blessing: "To you (*Eilecha*)", "To you (*Eilecha*)", "To you (*Lecha*)", "Peace (*Shalom*)" (Numbers 6:26). Thirty times thirty equals nine hundred. Thirty times nine hundred equals twenty-seven thousand. Thirty times twenty-seven thousand equals eight hundred ten thousand – the measure of ten ritual baths corresponding to the ten

workless people who require the ritual immersion. *Lamed* hints that the *Torah* was given in purity, and there were ten days when they were pure – the seven days of Tabernacles, the eighth day, Passover, and the festival of Weeks.

Alef is the sea (א, *Yam*). The *Mem* is closed: "I who have placed the sand for the boundary of the sea by a never-ending decree" (Jeremiah 5:22). It reaches here and no more. The open *Mem* [hints at] "He who calls for the waters of the sea and pours them out" (Amos 9:6); "All the rivers run into the sea; yet the sea is not full" (Ecclesiastes 1:7). A closed *Mem* is because the waters of the ocean swallow the water; therefore, the *Mem* is closed. The sea [basin] that Solomon made was square on top, forty cubits, made like a *Mem*, and *Mem* equals forty. *A B G D H W Z Ch T Y K L N M S O P Q R Sh Th K M* (א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת ך ם) are twenty-four letters, twenty-four hours, twenty-four books [of the Bible]. There is no other hour; there is no other book; there is no other prophet; we know of no more. And therefore, *Mem* is closed. From *Alef* to *Mem*, there are one hundred eighty thousand. There are one hundred eighty thousand handbreadths in the five curtains [of the Tabernacle] – one hundred eighty thousand for the five curtains of the Tabernacle courtyard. He said as it follows: "A closed *Mem*, the shape of *Mem*, like the courtyard of the Tabernacle".

Concerning the Lord of Hosts (ה' צבאות), how can it be that the *He* over here represents the Lord (*YHWH*)? Everywhere, it should say: "The Lord, the God of Hosts". If so, why does it say "The Lord of Hosts"? To indicate that the Lord is the Hosts itself [i.e. "Hosts" is one of the Divine Names]. Therefore, the sages say (*Shavuot* 38b) that

“Hosts” may not be erased. However, according to Rabbi Yosi, [it is not holy], for it was said: “God of Hosts” (Hosea 12:5). Instead, according to the sages it means as it follows. They knew that it is common for God to enwrap the thought of the decrees that He shows to His prophets, so that the prophets should know that the Creator is making the decree. According to the vision that the prophet sees, he knows His thoughts. Sometimes, he calls the vision and the angel: “For My Name is in him” (Exodus 23:21). The explanation of “Long suffering” (Exodus 34:6) – when He said, “I will make all My goodness pass before you” (ibid. 33:19) – is that God has visions in which He enwraps every attribute with which He interacts with man. And He places His Name upon the attribute to indicate that it is not a demon. For example, concerning “Merciful” (ibid. 34:6), how is He merciful about food? [He gives it] even if one does not pray. For sometimes there is a minor, and He lengthens the life of those that are rearing him because of the minors. And when they betroth or marry and no longer need the caretaker, he dies. This indicates that he only lived for the good of the minors. Thus, He enwraps the attribute of mercy for food alone, or for healing alone, and the Name is with him. The same applies to the quality of being “Gracious” (ibid. 34:6). A person prays for something such as needing a wife to get married, or as someone who prays because of a person harming him. Some pray that He save them from the fear of roads, and some for a sick person. For every purpose, He enwraps him in a vision with the Name, as it was said: “I, the Lord, will make Myself known to him in a vision” (Numbers 12:6). It was not said, “I will make Myself known”, and it was not said, “The Lord will make Himself known in a vision”. Rather, it was said, “The Lord”; the Name of the Lord is in the vision, the vision of the Lord, whether

involving a good attribute or a punishing attribute. He enwraps it in a vision next to His Throne. And according to the conduct of the vision, the prophet knows the intended decree of the Creator – what He wants to do. This is according to the vision of the Name of God with the attribute. Therefore, “I will make Myself known to him” (ibid.). Concerning punishments, it was written: “Behold, the Name of the Lord comes from far, burning with His anger, and uplifting of smoke; His lips are full of fury, and His tongue like a devouring fire” (Isaiah 30:27). The vision has the Name of God there, and the decree is within the vision. Samuel was afraid to relate the vision to Eli. “And whatever He reveals to me I will tell you” (Numbers 23:3). And it was written: “In His anger and His wrath He will trouble them” (Psalm 2:5). Similarly, “A smoke went up out of His nostrils, and fire devoured out of His mouth” (ibid. 18:8). And it was written: “He knew the knowledge of the Most High, who sees the vision of the Almighty” (Numbers 24:16). For this is what He decrees from within the vision and he calls out with the Name: “And I will proclaim the Name of the Lord before you” (Exodus 33:19). For He said: “I will make all My goodness pass before you” (ibid. 33:19) – one [vision] for the attribute of mercy, and for every matter one vision. If someone prays for food and for a sick person, there will be two visions of graciousness. If he sinned and prays that He should not take a swift revenge from him, there will be a vision of long-suffering – the Name with the vision. So it is for loving kindness, and so for each one. Thus, it was said: “He proclaimed the Name of the Lord” (Exodus 34:5), and “Long-suffering” (ibid. 34:6). The Name in the vision was in the Tabernacle. It was written nine times in the Bible, “To put My Name” (1 Kings 9:3), [or] “To cause His Name to dwell” (Deuteronomy 12:11). This corresponds to nine

attributes: "Merciful" (Exodus 34:7) – one; "Gracious" (ibid.) – two; "Long" (ibid.) – three; "Suffering" (ibid.) – four; "And with much" (ibid.) – five; "Loving kindness" (ibid.) – six; "And truth, keeping loving kindness for thousands, forgiving" (ibid.) – seven; "Iniquity, transgression, and sin, and cleaning" (ibid.) – eight; "Not cleaning, visiting" (ibid.) – nine. Therefore, there are nine instances of "To put My Name", [or] "To cause His Name to dwell". Therefore, there are nine visions: "As the vision (1) of the vision (2) which I saw (3), even according to the vision (4) which I saw (5) (...) And the visions (6, 7) were like the vision (8) that I saw (9) (...)" (Ezekiel 43:3). Why do I include, "I saw (...) I saw (...) I saw"? For once it was said, "The vision", "Like the vision"; there was no need to say, "I saw", and it only does so in order to indicate that they are nine. Why are there two "Visions" in one word? To indicate that this corresponds to "Much loving kindness and truth". Another explanation: It was said, "Much loving kindness", and "Keeping loving kindness". For he mentioned: "Like the color of polished bronze" (Ezekiel 1:27); "Like the color of polished bronze" (ibid. 1:4); "Like the color of polished bronze" (ibid. 8:2). The nine instances of "To put My Name", [or] "To cause His Name to dwell", hint at the nine visions, and they correspond to "And the Glory of the Lord filled the Tabernacle" (Exodus 40:34) – one; "And the Glory of the Lord filled the Tabernacle" (ibid. 40:35) – two; "And the priests could not stand to minister because of the cloud, for the Glory of the Lord had filled the house of the Lord" (1 Kings 8:11) – three; "So that the priests could not stand to minister because of the cloud, for the Glory of the Lord had filled the house of God" (2 Chronicles 5:14) – four; "And when Solomon had made an end of praying, the fire came down from Heaven and consumed the burnt offering and the

sacrifices. And the Glory of the Lord filled the house” (ibid. 7:1) – five; “And the priests could not enter into the house of the Lord because the Glory of the Lord had filled the Lord’s house” (ibid. 7:2) – six; “And the Glory of the Lord rose from the *Cherub*, over the threshold of the house. And the house was filled with the cloud, and the court was full of the brightness of the Lord’s Glory” (Ezekiel 10:4) – seven; “And the Spirit took me up and brought me into the inner chamber. And behold, the Glory of the Lord filled the house” (ibid. 43:5) – eight; “And He brought me by the way of the north gate before the house. And I looked, and, behold, the Glory of the Lord filled the house of the Lord. And I fell on my face” (ibid. 44:4) – nine. Thus, there are nine. In the future there will be a tenth: “And I will shake all the nations; and the desire of all nations shall come; and I will fill this house with Glory, says the Lord of Hosts” (Haggai 2:7); “And His train filled the temple” (Isaiah 6:1). Therefore, it was written: “A harp of ten strings” (Psalm 33:2); “On the ten strings and on the harp” (ibid. 92:3).

*YuAu YeAu HuAu HeAu WuAu WeAu YaAu YoAu HaAu
HoAu WaAu WoAu YiAu Y’Au HiAu H’Au WiAu W’Au*

*YuAa YeAa HuAa HeAa WuAa WeAa YaAa YoAa HaAa
HoAa WaAa WoAa YiAa Y’Aa HiAa H’Aa WiAa W’Aa*

*YuAi YeAi HuAi HeAi WuAi WeAi YaAi YoAi HaAi HoAi
WaAi WoAi YiAi Y’Ai HiAi H’Ai WiAi W’Ai*

*YuAe YeAe HuAe HeAe WuAe WeAe YaAe YoAe HaAe
HoAe WaAe WoAe YiAe Y’Ae HiAe H’Ae WiAe W’Ae*

*YuAo YeAo HuAo HeAo WuAo WeAo YaAo YoAo HaAo
HoAo WaAo WoAo YiAo Y’Ao HiAo H’Ao WiAo W’Ao*

*YuA’ YeA’ HuA’ HeA’ WuA’ WeA’ YaA’ YoA’ HaA’ HoA’
WaA’ WoA’ YiA’ Y’A’ HiA’ H’A’ WiA’ W’A’*

יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא
 יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא
 יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא
 יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא
 יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא
 יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא
 יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא
 יָא יָא הָא הָא וָא וָא יָא יָא הָא הָא וָא וָא

We have here thirty-six times *YA* (יָא = 11), which equals three hundred ninety-six; thirty-six times *ChA* (חָא = 9) equals two hundred sixteen; thirty-six times *WA* (וָא = 7) equals two hundred fifty-two; and thirty-six times *HA* (הָא = 6) equals two hundred sixteen. Thus, three hundred ninety-six plus two hundred fifty-two plus two hundred sixteen equal one thousand eighty, and every letter that you combine with the letters of the Name will not be less than one thousand eighty. Thus, there are one thousand eighty parts in one hour. And the opposites of the Name are during the hours of the day.

YHSH	HYSH	SYHH	HYHS
YHHS	HYHS	SYHH	HYSH
YSHH	HSYH	SHYH	HHSY
YSHH	HSYH	SHYH	HHSY
YHHS	HHSY	SHYH	HSYH
YHSH	HHYS	SHHY	HSYH

יהס	סיה	היס	יהס
היס	סיה	היס	יהס
ההס	סהי	הסי	יהס
ההס	סהי	הסי	יהס
ההס	סהי	הסי	יהס
ההס	סהי	הסי	יהס

There are twelve pairs here, for we placed a *Samek* in place of the *Waw* of the Name. For, using the system of *AYQ BKR GLSh DMTh HNK WSM ZON ChPP TTzTz* (אי"ק בכ"ר גל"ש דמ"ת הנ"ך וס"ם זע"ן חפ"ף טצ"ץ) [transposing the letters of the group with each other], *Samek* replaces *Waw*. For *Waw* (=6) times *Yud* (=10) is *Samek* (=60). Thus, it was said: "[May] Yosah [strike] Yosah" (*Sanhedrin* 56a). We have twelve pairs here. And therefore, there are twelve hours in the day and twelve at night. For twelve half-months the moon waxes, and for twelve half-months it wanes, because so are the transpositions of the Name. This is why there are twelve show-breads, and each loaf twelve *'esronim* (tenths of wine). Calculate the Name from *Yud* onwards, and you will find the Name to be *YKL MN SO PTz QR ShTh* (י' כל מנ סע פץ קר שת); *AB GD HW ZCh TY KL MN SO PTz QR ShTh* (אב גד הו זח טי כל מנ סע פץ קר שת); *AB GD H*

(אב גד ה). Thus, you will not find the Name from *Yud* up to the last *He* except among these forty letters. They have the numerical value of three thousand less forty. Include the forty letters, and you have three thousand. Corresponding to them, there are the six directions. Above, there are five hundred years; below, five hundred years, in the east, five hundred years; in the south, five hundred years; in the west, five hundred years; and in the north, five hundred years. Thus, the Book of Formation says: "Turn upward and turn downward, and toward the four directions, and sign by His great Name" – six directions with five hundred years in each equals three thousand years, i.e. one hundred eight times one hundred thousand days. Multiply that by six, and you have eighty six times one hundred thousand and four thousand. The year has two hundred and eighty-eight days, if you remove the extra days from it. Remove one fifth from three hundred sixty, and you have the flour offering of the morning and the flour offering of the evening. Two *Esronim* are eighty-six egg volumes and two fifths. With the measure of an egg, one can sow a field of one hundred thousand thumb breadths. Thus, in two *Esronim* there are eighty-six hundred thousand and four thousand thumb breadths, which correspond to above, below, and the four directions. Thus, it was said: "And everywhere incense shall be offered to My Name, and a pure food offering" (Malachi 1:11). For the food offering is the measure of the six directions. If you calculate three, from the earth to the heaven there are one hundred forty-four thousand; from east to west one hundred and forty-four thousand; and from north to south one hundred and forty-four thousand. You have altogether four hundred thirty-two thousand. And with one *'isaron* (עשרון, unit of measure), one can sow four hundred thirty-two thumb breadths. Thus, it was said: "For from the rising

of the sun even to its going down, My Name shall be great among the nations; and everywhere incense shall be offered to My Name, and a pure food offering" (ibid.). There are three "My Names" in the verse corresponding to east to west, north to south, and bottom to top.

"This is My Name forever" (Exodus 3:15). One, two, three – one; four – two; five – three; six – four; seven – five; eight – six; nine – seven; ten – eight. Twenty – one; thirty – two; forty – three; fifty – four; sixty – five; seventy – six; eighty – seven; ninety – eight; one hundred, two hundred, one hundred thousand times hundred thousand multiplied by one hundred thousand times one hundred thousand. From *Echad* (אחד, one) say *Chad* (חד, sharp), and *Chad* with *Echad*. And from *Ribo* (ריבוא, one hundred thousand) say *Ribo* (ריבו, his quarrel): "Ten thousand stood before Him" (Daniel 7:10). Thus, *Alef* is at the head of the count and *Alef* is at the end of the count – an element that can fall away, to inform that the Holy One is single at the beginning and single at the end: "I the Lord am the first and the last, I am He" (Isaiah 41:4). From 'three, four, five, six, seven, eight, nine, and ten' (שלשה ארבעה חמשה ששה שבעה שמונה תשעה) (*עשרה*), *He* is missing. For, when we say 'thirty, forty, fifty, sixty, seventy, eighty, ninety, twenty' (שלשים ארבעים) (חמשים ששים שבעים שמונים תשעים עשרים) [in Hebrew], the letter *He* is missing. And *Waw* is missing from 'one hundred thousand times one hundred thousand' (ריבוא רבבה). The last *He* is missing from 'three, four, five, six, seven, nine, and ten' (שלש ארבע חמש שש שבע) (תשע עשר). Thus *Zayin* (=7) is missing from *Yud*, corresponding to the seven times that "forever" (לעלם, *Le'olam*) is written missing a *Waw*. And *Chet* is missing from eight, when you read it with a strongly pronounced *He*, as

if it was written *HY* (הי); and it is read as a *Chet*. We do not hand over this Name except barefoot when their feet are in water. Thus says the *Midrash Koheleth* (*Koheleth Raba* 3:3) concerning the verse, "He has also set eternity (*Ha-'elem*) in their heart" (Ecclesiastes 3:11), which is taught completely concerning the hiddenness (*'elem*) of the Name.

The permutation of the letters *YHWH ABGDH* (יהוה אבגדח) has the numerical value of *YH* (יה"ה = 15). Following them is *W*, giving us *YHW* (יה"ו). He created this world with an *H* and the World to Come with a *Y*. This world He created for six thousand years, and the second [world] is *HH* (5 and 5) – if you divide the *Y* (=10) into two. He created the world the distance of five hundred years of walk [upwards], and there are seven firmaments, each one being five hundred years corresponding to *H*. The seven hidden unites up to *Y* are *ABGDZChT* (אבגדזחט), giving us seven hidden units besides *HWY* (הו"י), the letters of the Name. For the world will exist for six thousand years, and one thousand of water with water – a total of seven. Afterwards, there is the World to Come that was created with *Y*. And therefore, the *Y* is last. Its thorn is there so that it stands in a bowed position, and in the merit of bowing one reaches the World to Come, as it was said in the *Pirke* of Rabbi Eleazar. There are seven groups before Him, one above another. Those that see the highest are absolutely righteous people. And thus, it was said: "Arise, shine (one) for your light has come (two) and the Glory of the Lord has risen on you (three) (...) and on you shall rise (four) the Lord, and His Glory shall be seen on you (five). And the nations shall come to your light (six) and kings to the brightness of your dawning (seven)" (Isaiah 60:1-3). These are the groups standing before the

Divine Presence. However, there are sixty levels, those rising higher gaining more enjoyment than those who are lower; nonetheless, there are seven groups. Therefore, the expression "God of Israel" is mentioned seven times in Ezekiel. Six times, there is "God of Israel" (אלהי ישראל) and once "Lord of Israel" (יהוה ישראל), which has the numerical value of six hundred and thirteen. Concerning the inner ones, when one mentions the subject of Living Beings or any matter dealing with the *Cherubim*, one cannot use the term "God of Israel", but only "Lord of Israel". "And, behold! The Glory of the God of Israel was there, according to the vision that I saw in the plain" (Ezekiel 8:4) – one; "And the Glory of the God of Israel had gone on from the *Cherub*, where it was on it, to the threshold of the house. And He called to the man clothed in linen, with the writer's inkhorn by his side" (ibid. 9:3) – two; "And the *Cherubim* lifted up their wings and rose up from the earth in my sight. When they went out, the Wheels also were beside them. And he stood at the door of the eastern gate of the Lord's house. And the Glory of the God of Israel was over them from above" (ibid. 10:13) – three; "And the *Cherubim* lifted up their wings, and the Wheels beside them. And the Glory of the God of Israel was over them above" (ibid. 11:22) – four; "And behold, the Glory of the God of Israel came from the way of the east. And His voice was like the sound of many waters. And the earth shone with His Glory" (ibid. 43:2) – five. This gives five verses saying, "The Glory of the God of Israel", while the sixth is not "Glory": "This is the living creature that I saw under the God of Israel by the river Chebar, and I knew that they were *Cherubim*" (ibid. 10:20); "And the Lord said to me, This gate shall be shut; it shall not be opened, and no man shall enter in by it. Because the Lord, the God of Israel, has entered in by it,

therefore it shall be shut" (ibid. 44:2). We see that in an instance where He limits His Glory to something less noticeable and more restricted, he writes: "The God of Israel". For concerning the ark it was written: "And the ark of God was taken. And Hophni and Phinehas, the two sons of Eli, were slain" (1 Samuel 4:11); "And the messenger answered and said, Israel has fled before the Philistines, and there has been a great slaughter among the people also. And also your two sons, Hophni and Phinehas, are dead, and the ark of God is taken" (ibid. 4:17); "And his daughter-in-law, Phinehas' wife, was with child, ready to be delivered. And when she heard the report that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed, for her pains came upon her" (ibid. 4:19); "Because the ark of God had been taken, and because of her father-in-law and her husband. And she said, 'The glory has departed from Israel, for the ark of God is taken'" (ibid. 4:21-22); "And they said, 'The ark of the God of Israel shall not stay with us. For His hand is sore upon us and upon Dagon our god (...)'. And they said, 'What shall we do with the ark of the God of Israel?'; and they answered, 'Let the ark of the God of Israel be carried around to Gath'. And they carried the ark of the God of Israel around. And it happened that they sent the ark of God to Ekron (...) The Ekronites cried out, saying, 'They have brought around the ark of the God of Israel to us in order to kill us and our people (...)'. And they said, 'Send away the ark of the God of Israel, and let it go again to its own place, so that it does not kill us and our people'" (1 Samuel 5:7-11); "And they said, 'If you send away the ark of the God of Israel (...) And it shall return to its place (...) And you shall make images of your hemorrhoids, and images of your mice which mar the land. And you shall give glory to the God of Israel. Perhaps He

will lighten His hand from off you, and from off your gods, and from off your land” (ibid. 6:3-5); “And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord?” (ibid. 6:2); “And take the ark of the Lord” (ibid. 6:8). Thus, the Philistines said only “The God of Israel”, for the Glory was restricted. But we see “The Lord, God of Israel” in Solomon’s prayer. For it was written: “And when all the sons of Israel saw how the fire came down, and the Glory of the Lord on the house” (2 Chronicles 7:3). And it was written: “Because the Glory of the Lord had filled the Lord’s house” (ibid. 7:2) – one; “For the Glory of the Lord had filled the house of God” (ibid. 5:14) – two; “For the Glory of the Lord had filled the house of God” (1 Kings 8:11) – three; “And behold, the Glory of the Lord had filled the house” (Ezekiel 43:5) – four; “And behold, the Glory of the Lord had filled the house” (ibid. 44:4) – five. We see that “The Glory of the Lord” sometimes precedes “The house”: “For the Glory of the Lord had filled the house of God”. And it was written: “And the Glory of the Lord had filled the house” – “Had filled” precedes “The Glory”, or “Glory” precedes “Had filled”. This is because the Glory filled the house inside, and then rested on the house and around the walls. Thus, it was written: “And the priests could not enter into the house of the Lord because the Glory of the Lord had filled the Lord’s house” (2 Chronicles 7:22). We see that, after the house was full, the Glory came and covered the house above and around the walls – first, the Holy of holies, afterwards the sanctuary, and then the entrance hall. Thus, the Glory of the Lord first filled the [inner] house, then the outer [house], and then the courtyard. The cloud surrounded, and the illumination was in the middle; fire and hail were before Him – fire at the right of the Glory, and hail at its left, like the appearance of polished brass,

like fire and hail. Also, fire was at the right of the Glory: "From His right went a fiery law" (Deuteronomy 33:2). And hail was at the left. The fire above was drinking the water: "And it licked up the water that was in the trench" (1 Kings 18:38). Therefore, the angels of fire are at the right of the Glory, and fire and hail are separate – these at the right and those at the left. Yet, the fire and the hail cleave together. There is an angel that is half fire and half hail – half a creature of fire and half a creature of water. And this is divided into four. Fire is at the right and water at the left, or fire at the left and water at the right. Alternatively, the top half is fire and the bottom half is fire and water; or the top half is fire and the bottom half is fire. This can be interchanged. For example, one limb can be partly fire and partly water, and so with every limb. Or it can be mixed as it follows.

And so it is next to it all above, with two angels inside surrounding it	Water		Fire
	Fire		Water
	Water		Fire
	Fire		Water

The Book of Formation states: "Know that fire carries water". This indicates that fire is below, and so we find concerning the water that is close to the Glory: "And I saw Him looking like the color of polished bronze, looking like fire all around within it. From the likeness of His loins even upward, and from the likeness of His loins even downward, I saw Him, looking like fire, and it had brightness all around" (Ezekiel 1:27). Although he does not explain the appearance of above his loins, below he explains that he saw fire. The Aramaic translation explains that the

luminescence above was so great that no eye could see it; thus, the verse does not explain what lies above. The same is found in another verse: "And I looked, and behold! A likeness as the look of fire; from the appearance of His loins and downward, like fire. And from his loins and upward as the look of brightness, like the color of polished bronze" (ibid. 8:2). Here too it describes fire, while above it does not describe fire but only "A look of brightness", without explaining the cause of the brightness. Thus, we see that fire carries water. He did not see the image itself, but only in the house around it. "And the living creatures kept running and returning, like the appearance of a flash of lightning (וְהַחַיּוֹת רָצוּא וְשׁוֹב כְּמֵרָאָה הַבּוֹזֵק)" (Ezekiel 1:14). The [reversed] acrostic of this verse [in Hebrew] spells out the word 'the oven' (הַכּוֹר, *Hakur*), indicating that there is fire below. It was written: "I watched until the thrones were thrown up, and the Ancient of Days sat, Whose robe was white as snow, and the hair of His head like the pure wool" (Daniel 7:9). How could Daniel see the above and speak about it, while Ezekiel saw and did not describe it? Because Ezekiel saw in front of the Glory, while Daniel saw behind the Glory. Know that this is so because he mentions the "Hair of His head", but not the hair of a beard, since he did not see the front. You might ask why it was written, "His face looked like lightning and His eyes were like lamps of fire" (ibid. 10:10), indicating that he saw the above [from the front]. The answer is that, when He wants to punish with fire in the lower realms, he describes it, as it was written: "His Throne was like flames of fire and His Wheels like burning fire" (ibid. 7:9). And it was written: "And given to the burning flame" (ibid. 7:11). And it was written: "And a *Cherub* stretched out his hand from between the *Cherubim* to the fire between the *Cherubim*, and he lifted it and put it into the hands of the one clothed

with linen" (Ezekiel 10:7). And it was written: "And scatter them on the city" (Daniel 10:2). And concerning the forehead plate of Glory, it says at the beginning of *Pirke* of Rabbi Eleazar: "The Name is written with fire and hail" (chapter 4). And it says [concerning carrying on the *Shabbat*]: "A live grasshopper of the smallest size, a dead one the size of a dried fig. This is concerning a clean one. But concerning an unclean one, [it says] a dog's mouthful. A bird of the vineyards whether alive or dead is of the smallest size, for people keep it for remedies. Rabbi Acha said: Because a woman with wrinkles on her face applies it and becomes cured. They say over there that someone wanting to separate from sexual desire should eat half and leave half. Of the left, it is forbidden [to eat], while of the right it is permitted. If part was lost or destroyed, he will never have a rectification. What should he do? Rabbi Yosah bar Bon said: He should put it into a jar of honey" (*Yerushalmi, Shabbat*, chapter 12).

"He has made His wonderful works to be remembered" (Psalm 111:4). [The numerical value of] "Wonderful works" [in Hebrew] is six hundred thirteen hinting at the positive and negative precepts. [The numerical value of] "Be remembered" is three hundred sixty-eight, [which is the number of] sinews of a person. And there are two hundred forty-eight limbs, and three hundred sixty-five days for the *Torah*. "He has made His wonderful works (נִפְלְאוֹת, *Nifleoth*) [*Tav*, the last letter in the word, is the last letter of the alphabet] to be remembered" (ibid.). "And set 'a mark' (*Tav*) on the foreheads of the people (...) but do not come near any man on whom is the mark" (Ezekiel 9:4-6). We see that they were saved through one letter. So too, "And I will set a sign (*Tav*) among them, and I will send those who escape from them to the nations" (Isaiah 66:19). We see that one letter saves them. For just as a

letter can save from plague, so it saves from the sword when many soldiers go to war. When a decree is made only against a part [of the people], He writes in this way so that the angels can perceive it, see, and know whom to save. Thus, it was written: "For those who have escaped from Israel (...) And it shall be, he who is left in Zion, and he who remains in Jerusalem, shall be called holy, even everyone who is written among the living in Jerusalem" (ibid. 4:2-3); "And at that time your people shall be delivered, every one that shall be found written in the book" (Daniel 12:1); "The Lord shall count, in recording the peoples" (Psalm 87:6). We see that they are written in a book, and so too they are inscribed with letters. And they see the letters upon them and protect them. "The Lord is your shade on your right hand" (ibid. 121:5); "You have covered my head in the day of battle" (ibid. 140:7). We see that just as they inscribe on those that escape the plague, so it is for those that escape the sword.

YHWH [hints that] He exists (*Howeh*) in all sorts of visions, as it was written: "The Lord talked face to face" (Deuteronomy 5:4). And it was written: "And it happened when you heard the voice out of the midst of the darkness (...) And you said, Behold! The Lord our God has revealed His Glory and His greatness, and we have heard His voice out of the midst of the fire" (ibid. 5:23-24). We see that He speaks from the midst of the fire or from the midst of the darkness, for the visions are different. "This day we have seen that God talks" (ibid. 5:24) – one can see what He will speak in the future, for the thoughts of the decree are [visible] in the vision. And [we can see] *Kalim* (קלים, mild ones), *Chamurim* (חמורים, severe ones), and *Gezeirot Shavot* (גזירות שוות, definite likenesses) [various methodologies of biblical exegesis], for the vision is divided

[into many kinds]. This hints that they might conflict with a certain aspect of the vision. But when the vision is one, there can be no conflict concerning it, as it was written: "And the thing He reveals me I will tell you" (Numbers 23:3) – this thing will happen and He will also reveal it to me. "He has said, he who heard the words of God and knew the knowledge of the Most High, who sees the vision of the Almighty, falling down but having his eyes open" (ibid. 24:16). And it was written: "And I spoke to the exiled ones all the things that the Lord had shown me" (Ezekiel 11:25). We see that he saw what God spoke. And thus, he did not say, "The things that the Lord 'spoke'": "And His voice was like the sound of many waters. And the earth shone with His Glory" (ibid. 43:2) – but not all of His Glory. Thus, they said: "If a needle-size hole was present in the cave where Moses and Elijah stood, the world could not have born it" (*Megilla* 19b). "And like the vision of the vision" (Ezekiel 43:3) – this indicates that the vision has another vision when they are divided. "Like the vision (...) which I saw" (ibid.) – this indicates that they cleaved into one vision of punishment. Thus, it was written: "When I came to destroy the city" (ibid.) – for before they were divided, but afterwards it was decided "When I come to destroy". He too debated with them, until he agreed with their opinion. The "Visions" (ibid. 43:3) indicate that there was a potential merit or liability, as in the vision that He showed him concerning the destruction of the second Temple: "And I fell on my face" (ibid.) – to pray so that He shows him the Temple that should be quickly built. Thus, he said nearby: "The place of My Throne and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel forever" (ibid. 43:7). "And I fell on my face. And the Glory of the Lord came into the house" (ibid. 43:4-5) – this indicates that he prayed that He should

return in the Messianic future. "And the man said to me, Son of man, behold with your eyes, hear with your ears, and set your heart on all that I shall show you. For you are brought here so that I might show them to you. Declare all that you see to the house of Israel" (ibid. 40:4); "And the Lord said to me, 'Son of man, note carefully: See with your eyes, and hear with your ears all that I say to you'" (ibid. 44:5) – we see that first an angel spoke to him, and then God. Thus, God clothes a vision into the thought of His decree: "[And behold, a man] whose appearance was like the look of bronze, and a line of flax in his hand, and a measuring reed. And he spoke to me" (ibid. 40:3-4). The speech came from the place established from words, and the man explained them. As it was written in Zechariah (chapter 1), the angel explained it to him, and so we find in Daniel. The reason that the angel at the time of the first Temple did not ask "Do you know?" is because there were an ark, an ark cover, the Divine Presence, and a divine revelation to explain these things. Therefore, we find no angel, but only God. And the prophet explains [his vision] immediately, as we find with Jeremiah and Amos. But after they were exiled to Babylon, the spirit of prophecy diminished, and they needed to ask in the Name of He Who "Makes Names (*Shemo*)" (see Psalm 46:8): "He calls them all by Names" (Isaiah 40:26); "He calls them all by their Names" (Psalm 147:4); "He makes Names". From this, we see that there are six levels of Names. We combine the first, the second, the third, the fourth, the fifth, and the sixth ones seven times. Also, there are Names made from the Name of three verses of seventy-two letters – a Name from signs, signs from visions, a vision from a revelation, a revelation from the deep, the deep from the pierced, the pierced from the punctuated, the punctuated from the concealed, such as in *Shimush Tehillim* (Use of Psalms [a

book authored by Rabbi Sherirah Gaon]). There is a Name from many signs, and names that are turned round through *ATh-BSh* or through *AL-BM* (ciphered alphabets). From signs come letters – from a sign, which is a wonder; from the wonder, a Name is given. Thus, we find in the verse, “And she called the Name of the Lord Who had spoken to her, You are a God of vision! For she said, ‘Even here have I looked after Him that sees me?’” (Genesis 16:13). However, we only find an angel there. This indicates that the Name corresponds to a sign. Similarly, when the fire on the altar has the appearance of a lion (*Ariyeh*), it is called *Ariel* (אֲרִיֵּאל). And it was said: “And behold another beast, a second, like a bear (*Dov*)” (Daniel 7:5). And thus, the minister of Persia is called *Doviel* (דּוֹבִיֵּאל). “The Name of the Lord Who had spoken to her” (Genesis 16:13) – yet we only find an angel. Therefore, a certain sage said that speech is not united with the vision. “He has said: He who heard the words of God, who saw the vision of the Almighty” (Numbers 24:4) – this indicates that the speech is not united with the vision. Thus, there is a Name from signs, and signs from a vision. And it was written: “Behold, the Name of the Lord comes from far, burning with His anger, and uplifting of smoke; His lips are full of fury” (Isaiah 30:27). And it was written: “And the Lord came and stood” (1 Samuel 3:10). The vision had a Name in it, and Samuel was afraid to tell Eli the vision. There are signs and wonders within the vision, and He does wonders. Within, they saw the moving fire in memory of Samson. And thus, it was said: “And they saw the God of Israel. And there was under His feet as it were a paved work of a sapphire” (Exodus 24:10) – in a flame of fire, in memory of [taking them from] the metal furnace. It is a vision from the revelation – from the revelation of the Divine Presence. When the Holy One desires to be revealed and speak to

the prophets, He shows them visions where they know future events. Israel saw the vision of a voice [at Mount Sinai] and many less or more profound concepts. The *Midrash* discusses this: "And all the people saw the thundering" (ibid. 20:1); "Behold, the Lord our God has revealed His Glory and His greatness, and His voice" (Deuteronomy 5:24). It is a revelation from depth, revealing the depths. And this is the system of the Chariot (Ezekiel, chapter 1), which is too deep to fathom. Where he turns towards, there is the head, for the projection faces outwards: "Behold, the Name of the Lord comes from afar" (Isaiah 30:27). And it explains from where: "So they shall fear the Name of the Lord from the west, and His Glory from the rising of the sun" (ibid. 59:19). This indicates that God is in the west. Yet, it was written: "From the rising of the sun to its going down, the Lord's Name is to be praised" (Psalm 113:3). His going down is in the west.

The prophet sees in the vision whatever should be done. "Behold, I make you a new sharp threshing instrument, a master of teeth" (Isaiah 41:15) – this shows the prophet that a helmet and an armor are needed, for the enemies will also be armed, and yet it will not help them. "Even the captives of the mighty shall be taken away, and the prey of the fearful shall escape" (Isaiah 49:25) – He shows the prophet a vision of splendor in the image of a powerful being, and that God is over him. "All flesh shall know that I the Lord am your savior and your redeemer" (ibid. 49:26) – if the enemies were not armed, the Glory would not appear to the prophet in the image of an armed person. But because he shows the prophet, "Set in order the buckler and shield, and draw near to battle. Harness the horses, and horsemen get up. Yea, stand with helmets,

polish the spears; put on body armor" (Jeremiah 46:3-4). "Why have I seen? They are afraid, turned backward. And their mighty ones are beaten down and have fled for refuge, and they do not look back. Terror is all around, says the Lord" (ibid. 46:5); "A day of vengeance, that He may avenge Himself of His foes, and the sword shall devour" (ibid. 46:10); "O sword of the Lord" (ibid. 47:6). And it was written: "The Lord has opened His armory, and has brought forth the weapons of His fury (...) So her young men shall fall in the streets and all her men of war shall be silent" (ibid. 50: 25, 30). This is the meaning of "The Lord of Hosts gathers an army for the battle. They come from a far country, from the end of the heavens, the Lord and the weapons of His indignation, to destroy all land" (Isaiah 13:4-5). And the appointee is called by the Name of God: "Behold, the Name of the Lord comes from far, burning with His anger, and uplifting of smoke; His lips are full of fury, and His tongue like a devouring fire. And His breath like an overflowing stream" (ibid. 30:27-28); "Behold, the Name of the Lord comes from far" (Isaiah 30:27); "For My name is in him" (Exodus 23:21); "Burning with His anger" (Isaiah 30:27); "He sent on them the heat of His anger" (Psalm 78:49); "The uplifting of smoke, His lips full of fury and His tongue like a devouring fire" (Isaiah 30:27). And His spirit is "Like an overflowing river" (Isaiah 30:28); "Trouble by sending angels" (Psalm 78:49). Thus, it was said: "And behold, six men came from the way of the Upper Gate which faces north, and each had his shattering weapon in his hand" (Ezekiel 9:2); "And He said to those in my hearing, Go over in the city after him, and strike. Let not your eye spare, nor have pity. Fully destroy old men (1), young men (2) and virgins (3), and little children (4) and women (5)" (ibid. 9:6). We see that there were five who smote them.

The Name *YHWH* hints at "The light of the moon 'shall be' (*Wehayah, WHYH*) as the light of the sun, and the light of the sun shall be [sevenfold]" (Isaiah 30:26). The Name is spelled backwards, for in the place of the Name there will be light and illumination; and from the place of the dew of lights, He will send an angel of healing, as it was written: "Then shall Your light break out as the dawn, and Your health shall spring out quickly" (Isaiah 58:8). And it was written: "O Lord, by these things men live" (ibid. 38:16). And it was written: "He has redeemed my soul from passing over into the pit, and my life shall see the light" (Job 33:28); "And they have turned the back to Me, and not the face; though I taught them, rising up early and teaching them, yet they have not listened to receive instruction. But they set their abominations in the house which is called by My Name, to defile it" (Jeremiah 32:33-34). Therefore, he punished them by the Name. How? Calculate the Name backwards: *He* (=5) is *Nissan* (1), *Iyar* (2), *Sivan* (3), *Tammuz* (4), and *Av* (5). Thus, the Temple was destroyed in the fifth month. Afterwards, calculate *Waw* (6): *Av*, *Elul*, *Tishri*, *Marcheshvan*, *Kislev*, and *Tevet*. Thus, the king of Babylon besieged Jerusalem in *Tevet*. Calculate *Yud He*: *Nissan*, *Iyar*, *Sivan*, *Tammuz*, and *Av*, the fifth [month]. And the Temple was destroyed in *Av*, as it was written: "On the tenth of the month" (ibid. 52:12). *Nissan*, *Iyar*, *Sivan*, *Tammuz*, *Av*, *Elul*, *Tishri*, *Marcheshvan*, *Kislev*, and *Tevet* are ten – on the tenth of the month. [In] *Tishri*, *Marcheshvan*, *Kislev*, *Tevet*, *Shevat*, *Adar*, *Nissan*, *Iyar*, *Sivan*, and *Tammuz* the city was captured. "In the light of Your face, in Your Name they shall rejoice" (Psalm 89:15-16). This indicates that the light of the face comes from the Name, and thus the Glory is enwrapped. For it was written: "The Glory of the Lord has risen on you (...) and the Lord shall rise on you" (Isaiah

60:1-2). The Glory is on the righteous, and the Name is upon them. And it was written: "In Your presence is fullness of joys" (Psalm 16:11).

YHWH: *Yud* in *ATh-BSh* is *M*. Ten times forty is four hundred. Similarly, *He* in *Ath-BSh* is *Tzaddi*, and five times *Tzaddi* is four hundred fifty. Similarly, *Waw* in *ATh-BSh* is *Peh*, and six times *Peh* is four hundred eighty. Four hundred, four hundred and fifty, and four hundred eighty are equal. Take the last *He* of the Name, and you will have one thousand four hundred thirty-five. Similarly are man, lion, bull, and eagle – [in Hebrew, they have the numerical value of] one thousand four hundred thirty-five. "The first face was the face of a *Cherub* (...) a man (...) a lion (...) an eagle" (Ezekiel 10:14) – representing kingdoms and tribulations. "The first (...) the second (...) the third (...) the fourth" (ibid.) – [in their Hebrew spelling have the numerical value of] one thousand four hundred thirty-five, which is the same as the final time of the Messiah in Daniel (12:12). Concerning the *Cherub*, it was written: "The first face was the face of a *Cherub*, and the second face was the face of a man" (Ezekiel 10:14) – repeating [the mention] of "A face" for the *Cherub* and the man, but not repeating it for the lion and eagle. This is because it was written: "And God created man in His image; in the image of God He created him" (Genesis 1:27); "Let us make man in our image, after our likeness" (ibid. 1:26); "For He made man in the image of God" (ibid. 9:6); "He made him in the likeness of God" (ibid. 5:1). Because God is mentioned four times, there are four faces and also four living beings (*Chayoth*). But all are one, as it was written: "This is the living creature that I saw under the God of Israel" (Ezekiel 10:20) – and it was not said, "Under the Glory of the God of Israel". Thus, His sanctity over the living beings is like His sanctity over the

Throne of Glory. Why do the living beings need sixty-four faces, sixteen in every direction – four faces of a man, four faces of a lion, four faces of an ox, and four faces of an eagle? For sixteen groups surround the Throne, four in every direction – the same as the *Sanhedrin* – in addition to three rows before them and a surrounding voice, as it was said: “This matter is by the decree of the watchers, and the question by the word of the holy ones” (Daniel 4:17). After they issue a decree, they ask when and how the matter will be fulfilled, and the question surrounds all the sixteen faces. When all are finished, they agree, and it is accomplished in whichever direction the supernal opinion wants to say. And it is executed according to the word of the sixteen groups.

He (הָא) *Hey* (הֵי): One can read *Heililu* (הִילִילוּ) as *Heleilu* (הֵלִילוּ) [transposing the first *Y* with *A*]. The opposite of *Eheyeh* (אֶהְיֶה, I will be) is *Heyehe* (הֵיֶה), for, if you do not count one *He* of the Name, you have the numerical value of *Eheyeh*. Also, *Eheyeh* answers to the meaning of the Name. If one says ‘be’ (הֵנָּה, *Heveh*), one should answer ‘I will be’ (*Eheyeh*) and answer to you: “Here I am” (הֵנָּנוּ). If one says “let him be” (יֵהֵנָּה, *Yeheveh*), the answer should be “I will be” (*Eheyeh*). In the same way, whatever Moses did, the Holy One said: “Let this be” (יֵהֵא זֶה). If Moses said, “Let it be according to the will of the Name *YHWH*, immediately “You shall also order a thing, and it shall be fulfilled to you” (Job 22:28). Immediately, [it was written] “I will be (*Eheyeh*)”. Therefore, he said the Name to Him, and He said to him, “I will be that I will be (אֶהְיֶה אֲשֶׁר אֶהְיֶה)” (Exodus 3:14) – ready to do all you say. Therefore, “So you shall say to the sons of Israel, ‘I will be’ has sent me to you” (ibid.). For if they say, “How can we go to a land of aridity and death?

What will we eat and what will we drink?", say to them: "Do not be afraid for 'I will be' will provide their needs according to whatever Moses says". This is why they quarreled with Moses. And thus, it was said: "Have I been a wilderness to Israel?" (Jeremiah 2:31).

Concerning the Name of God, [it was written]: "This is the book of the generations of Adam. In the day that God created man, He made him in the likeness of God" (Genesis 5:1). This is found in three places: "And God created man in His image; in the image of God He created him" (ibid. 1:27); "Whoever sheds man's blood, his blood shall be shed by man; for He made man in the image of God" (ibid. 9:6). All mention the image (*Tzelem*) of God; yet, here it says in the likeness (*Demuth*) of God. This is to indicate that whoever wants to marry a woman should do so for the sake of heaven in the Name of God, so that his children should be in the likeness of God: "I have said, You are gods; and all of you sons of the Most High" (Psalm 82:6). For, what should one desire? The seed of God. And it was written: "Let him trust in the Name of the Lord" (Isaiah 50:10). Thus, one should not marry a woman for the sake of either beauty, money, or honor, for all these are needs of this world – temporal pleasures. Rather, see that she is God fearing, [beneficial for] the World to Come, and [conducive] to righteous children. Also, adjacent to God's Name [in the verse, it says]: "This is the book of the generations of Adam". For one should bless God for [receiving] a good woman, as Eliezer did with Rivkah. And we find the same with Ruth. Also, we say seven blessings at a wedding corresponding to the seven labors a woman is obligated to, and we say a blessing at a circumcision. Look at Abraham your father and Sarah your conceiver: He trusted in God and married Sarah for the sake of heaven.

And she bore Isaac. And it was written: "And he built an altar there to the Lord, etc." (Genesis 12:8).

The Name is partnered with the mouth twice, for the mouth speaks of five reckonings: One, ten, one hundred, one thousand, and one hundred thousand. And it is partnered with *Alef He Alef* five times, for a fifth goes to God from another fifth: "You shall tithe from your tithe" (Deuteronomy 14:22); "I will tithe its tithe" (Genesis 28:22); "Israel was holiness to the Lord and the first fruits of His produce" (Jeremiah 2:3). There are five types of produce: Israel, a priest, a Levite, a regular Jew, and a prophet. Alternatively, they are a high priest, a regular priest, a Levite, a regular Jew, and a convert. In each verse, there is in eight different ways a *Yud* or a *He*, whereas in two verses there is neither a *Yud* nor a *He*. "Your righteousness is an everlasting righteousness" (Psalm 119:142), and "Your word from the beginning" (ibid. 119:160). For those verses are said by Korach and his followers in the *Gehenna*, and "The dead do not praise the Lord" (ibid. 115:17). Therefore, *Yud* and *He* are missing from those verses.

The Name written on the other side of the *Mezuzah* (doorpost) has fourteen letters transposed with letters that come after the Name. Why is the Name not transposed with the letters before the Name? For the [sages] said that the letters [written] before the Name may be erased, while those after the Name may not be erased, for the Name has already sanctified them. Similarly, [the *Talmud*] (*Bechorot* 60a) says: "If one called the ninth the tenth, it is not holy; [if he called] the eleventh the tenth, it is holy, for the Name sanctified it already".

"Blessed is the Lord God, the God of Israel, Who alone does wonderful things. And blessed be His glorious Name

forever; and all the earth is filled with His Glory! *Amen* and *Amen*" (Psalm 72:17-18). What is the difference between "Blessed is the Lord" and "Blessed be His Name"? The difference between them is that, when the matter is known far away, one says "Blessed be the Name of God", for this is heard far off. You might ask why many people dream and see that people are bathing them and placing them in a coffin with shrouds. One person dreamt that he would be dressed in shrouds in the evening of the Day of Atonement, and later dreamt that they were taking him on a pallet to the cemetery as one does with a dead person. And he died. A woman dreamt that women were bathing her on a board like a dead person, and afterwards she died. Why did he not dream what would become of him [later], how he would be judged, what they would do to him in the Garden of *Eden* and the *Gehenna*, and all that would happen to him? A wise man said: Every dream informs of usual things that a person is used to see. A person sees what is done to the dead, and thus he dreams about it. Do you not know that a youth who was never with a woman will never dream that he had relations as they actually are, and a woman who never had relations will never dream that that she had actual relations? He will only dream that he is a bridegroom, while she will dream that she is a bride, for they often see bridegrooms and brides. In the same way, since people see what is done to the dead but do not see how their upper souls are judged and what is done to them, or how they reward or punish them, therefore a person sees neither those people that died in a dream nor all that happens to him after death. Since [a person close to death] sees what they will do, this indicates that a dead person sees and knows. Therefore, those close to death scratch their ears, for people will weep, shout, and eulogize

after their death. And there are live people whose ears ring when they are about to hear some new thing.

The words of the third sage [recite]: The creator fills the world, as it was said, "Do I not fill the heavens and the earth?" (Jeremiah 23:24). If so, why does one need a Temple or a Tabernacle? For the knowledge of the Creator is in everything – in the air and in places, in corporeality and in non-corporeality. All is the same concerning unity. And He made us informed in one place and in many places before the building of the Temple. The known is the decree, and that which is not known is the primeval wisdom that preceded the *Torah*. Why is it called unknown? For nothing similar to it is known, and the prophets spoke of nothing like it. Therefore, they said: "Do not seek that which is beyond you; close your mouth from speaking" (*Chagiga* 13a). Thus, the prophets do not compare it to anything, for they cannot find anything comparable. They kept silent about that wisdom, did not speak about it, and did not compare it to anything, for the heart has no idea where it is. All this is included in what is before and what is behind, what is above and what is below (see *ibid.* 11b), and wherever no created people are present. Afterwards, we should understand what is known to us through the words of the prophets concerning the Glory, so that people might know the thoughts of the Creator. There is a difference between the prophets. He spoke to the prophets, while for the patriarchs there was a vision. And for the prophets of the nations in the world, it was through the sight: "It stood still, but I could not tell the form of it" (Job 4:16); "Who saw the vision of the Almighty" (Numbers 24:4); "But now my eye has seen You" (Job 42:5); "Why do those who know Him not see His days" (*ibid.* 24:1). For "The light dwells with Him" (Daniel 2:22), and one cannot differentiate between day

and night. He showed Nebuchadnezzar the Messiah, for Nebuchadnezzar was boasting, saying: "Who was a great king as Solomon, who ruled over the lower and upper realms? None was wise as him. What did his wisdom help him, or his greatness, in building the Temple for seven years? I destroyed it and brought everything to Babylon". Therefore, "Let his heart be changed from man's" (Daniel 4:16). He lost his intellect for seven seasons, and He showed him that the Messiah was greater than he was. For Nebuchadnezzar conquered, when he went to war, while the Messiah was superior to him, as it was written: "To Him the nations shall seek; and His resting place shall be glorious" (Isaiah 11:10); "And He shall strike the earth with the rod of His mouth" (ibid. 11:4). Before Gog, it was said: "And they shall mar the land of Assyria with the sword, and the land of Nimrod at her own entrances" (Micah 5:6). And after Gog, it was said: "His resting place shall be glorious"; "Nation shall not lift up a sword against nation" (Micah 4:3). Balaam prophesied about the Messiah: "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel" (Numbers 24:17). 'Star' (כוכב = 48) and 'scepter' (שבט = 311) [in Hebrew] have the numerical value of 'one Messiah' (משיח = 359 = 48+311). And Balaam was boasting: "I am greater than Moses", for it was written about him: "And never since has a prophet like Moses arisen in Israel" (Deuteronomy 34:10). Even though this is written at the end of the *Torah*, yet Balaam knew how to calculate the time better than him, for Balaam was perceiving [that time] and cursing. But concerning the Messiah, "He shall not judge according to the sight of His eyes, nor decide by the hearing of His ears (...) And he shall strike the earth with the rod of his mouth" (Isaiah 113:4). Nebuchadnezzar destroyed the Temple, but he will not destroy the future Temple. "And in the days of these

kings, the God of Heaven shall set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other peoples, but it shall crush and destroy all these kingdoms, and it shall stand forever" (Daniel 2:44). He showed him that none of his seed would live at that time, for no converts would descend from him.

The Omnipresent exists everywhere, including the air – places where no one is found in the upper realms, and reaching to the spirits and higher souls. As it was said, "But the Lord was not in the wind (...) the Lord was not in the earthquake (...) the Lord was not in the fire" (1 Kings 19:11-12). But was it not written, "For, behold, the Lord will come in fire" (Isaiah 66:15); and "Behold, a windstorm came out of the north, a great cloud, and a fire flashing itself (...) and on the likeness of the Throne was a likeness" (Ezekiel 1:4, 26); and "His way is tempest and storm" (Nahum 1:3); and "Then the earth shook and trembled; and the foundations of the hills moved and were shaken, because He was angry (...) coals were kindled by it" (Psalm 18:8-9). And how can He not be in the wind if it was said: "He soared on the wings of the wind" (ibid. 18:11); and, "At the blast of the wind of Your nostrils" (ibid. 18:15); and "Then the earth shook and trembled (...) and fire devoured out of His mouth" (ibid. 18:7-8). However, all these are for the redemption of Israel, as it was written: "Yes, fire of Your enemies shall devour them" (Isaiah 26:11); and "The Lord God made me see this: And behold, the Lord God was calling to contend by fire. And it consumed the great deep, and it was devouring part of it" (Amos 7:4); "You shall winnow them, and the wind shall carry them away" (Isaiah 41:16); "The fish of the sea (...) shall quake at My presence" (Ezekiel 38:20); "And the earth shall quake" (Psalm 18:8). All is for the redemption of Israel, and now it says the opposite. He appeared to Elijah

in the wilderness of Mount Horev. And Elijah knew that the knowledge of God is present everywhere, and His ability reaches everywhere with no need to pursue, for He is everything and inside everything. If Elijah knew that He was in every and all things, why did he need to go to Horev? For he knew that the mind of God was against Israel, and the council of angels was advising against Israel when they were not fulfilling the *Torah*. He said to him, "What are you doing here, Elijah?" (Isaiah 22:16). Did an angel not tell him, "[Arise, eat,] because the journey is too great for you" (1 Kings 19:7)? This is what He said to him: "Why did you need to reach up to here? If you came for a word of prophecy, this was unnecessary, as I could inform you anywhere. For prophecy is heard by prophets both inside and outside the land so long as he had previously had prophecy in the land". The voice said to him: "If you wanted that I speak to you, I could have spoken to you in the place you were, and you did not have to go far from the land". The words did not come to Elijah immediately on the first day, for Elijah was afraid. Had He told him to go and hide in the land of Judah, Jezebel could have heard and hired two people to testify falsely against Elijah before Jehoshaphat and the elders in Jerusalem, and they would have not been able to save him, as it was written: "When Jezebel killed the prophets of the Lord" (1 Kings 18:13). Had they fled to the land of Judah, they could testify against them and kill them there. He let him go forty days far, so that Jezebel searched in all the borders of Israel and gave up [her] hope [of finding him] even though he returned to the land of Israel afterwards. Because Micah had helped Ahab in the wars, Ahab did not let Jezebel [harm Elijah]. And Elijah was not afraid of Ahab, but of Jezebel and her cunning. Thus, it was said to Adam: "Thorns and thistles" (Genesis 3:18). The wicked are like

thorns. And thus, the verse meant that there would be wicked people in every generation, and good and evil people in a city. Just as the Holy One derives no pleasure from the wicked, so too the righteous [do not]: "Whether he rages or laughs, there is no rest" (Proverbs 29:9). For the public listens to the sinner, since most of the world is evil, but God is with the good and upright in his heart. In the future, "Therefore My people shall know My Name" (Isaiah 52:6). Then, there will be no death in Israel, and "He will swallow up death forever" (Isaiah 25:8). Joy will increase in the land; they will have happiness and joy. "Rabbi Chanina said, 'There will be no death in the ultimate future except for the sons of Noah'. Rabbi Yehoshua ben Levi said, 'Not among Israel and not among the nations of the world', as it was said: 'The Lord God will wipe tears from every face' (Isaiah 28:8). What did Rabbi Chanina do with that verse, 'He will wipe, etc.', from the faces of Israel? But it was written, 'For the child will die a hundred years old'. This supports Rabbi Chanina. What did Rabbi Yehoshua ben Levi do with this verse, 'For the child, etc.'? [It means that] he will be fit for punishment. But it was written, 'Like sheep they are appointed to the grave; death shall reign for them' (Psalm 49:14), which supports Rabbi Chanina. What does Rabbi Yehoshua ben Levi do? For in this world there were the Pharaoh and Siserah in their time, but in the ultimate future the Holy One will appoint an angel as their executioner, as it was written: 'The upright shall have the rule over them in the morning; and their form is rotting [in] the grave' (Psalm 49:14). This teaches that the *Gehenna* will end [and they will still be punished]. And why to such an extent? 'For the settled place (זבול, *Zewul* [one of the firmaments]) was his [responsibility]' (ibid.) – for they stretched out their hands to the Temple, as it was written, 'I have surely built a house

of loftiness for You, a settled place for You' (1 Kings 8:13)" (*Bereshit Rabba* [Albeck] 26). For there will be no death in the ultimate future, since sacrifices will atone. What need will there be for sacrifices to atone? For it is similar to cities of refuges that will exist in the ultimate future. Why should one flee to a city of a refuge? How will there be relevance to [the verse], "While his heart is hot" (Deuteronomy 19:6)? For this is similar to the angels that accidentally sinned when they were sent to Lot, and to the incident of *Gabriel* that we will not repeat here. Just as angels err and require atonement, so will people in the ultimate future. However, there is a difference, for when angels sin they have no rectification through atonement, or atoning sacrifices, or anything else. Instead, a decree of punishment is enacted against them [to atone them]. Upper souls such as the angels receive atonement through sacrifices or sufferings. Therefore, in the ultimate future they will bring atoning [sacrifices] on hidden graves, for many corpses were buried in the land. When they say that the righteous will bring the dead to life, this only includes an absolutely righteous person into another righteous person, such as Rabbi Yochanan into Rav Kahana. The child that dies at one hundred [days] will be cursed and not be killed, but he will be rejected from the place of the righteous up to the established time. Some say that, although there will be no death in the ultimate future, there will be suffering, for Elijah said: "Behold I am the atonement for the late Rabbi Chiya" (*Sukka* 20a) – indicating that he was undergoing suffering. And it is not possible that the righteous suffer in the ultimate future. Concerning that which it says that the water of the spring going out of Jerusalem will be for a sin offering and the [Red] Heifer [which is required for purification after an operation of practical *Kabbalah*], this is before the time of Gog and Magog, and before the exiled

ones gather and take hold of the land. Concerning this new idea about the beginning of the days of the Messiah, it was written: "And they shall mar the land of Assyria with the sword (...) at her own entrances" (Micah 5:6). There will be seven shepherds before the wicked are destroyed so that there will then be wicked in the world, as it was written: "All the sinners of my people shall die by the sword" (Amos 9:10). And at that time, the Red Heifer will still be needed.

"Do not remember the former things" (Isaiah 43:18) – i.e. the former festivals in the days of Moses. *Purim* is not included in the former things, for all the [earlier] miracles are not the same as *Purim*. For in Egypt every son born [was drowned] and every daughter kept alive, but during *Purim* [the decree is applied to] "Both young and old, little children and women" (Esther 3:13). Therefore, *Purim* will not be annulled. Some say that the Day of Atonement is an atonement for erroneous sins. Do not be surprised, for some say that even the upper souls after death commit sins and are punished, such as the spirit of Navoth that was removed from its [former] place: "And it happened when David had come to the top, where he worshiped God" (2 Samuel 15:32). The sages say that he wanted to bow down to other gods, and this caused Assa to marry into the family of Omri. And the seed [of this union] included Ahab and Jezebel from whom Menashe came. All the deeds that Ahab had done, Menashe did as well for twenty-two years – the same as Ahab. Jacob was twenty-two years in the house of Laban who made house gods, and Judah caused that Joseph went to Egypt among idolaters for twenty-two years. Therefore, Jezebel killed prophets as did Menashe. Judah caused this to Joseph. And therefore, the kings of David came out from both of them. Destruction was only decreed on the males of Ahab's [family] and not on the

females. Therefore, the *Yerushalmi* (*T'anit*) writes that goats will be brought from the house of Ahab as sin offerings before Mano'ach becomes the Messiah, as it was said: "And they shall mar the land of Assyria with the sword" (Micah 5:6); and afterwards, "His resting place shall be glorious" (Isaiah 11:10); "And those who forsake the Lord shall be consumed" (ibid. 1:28). Afterwards, there will be no wickedness in the world and no evil in any creature, and they will bless over every good and give thanks for the benefits, for they will not decrease but increase.

In the ultimate future, all sacrifices will be annulled, for there will be no sins: "You will cast all their sins into the depths of the sea" (Micah 7:19); "I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins" (Isaiah 44:22); "In those days, and at that time" – when those who left God are destroyed – "The iniquity of Israel shall be sought for, and it shall not be found; and the sins of Judah, and they shall not be found; for I will pardon those whom I leave" (Jeremiah 50:20); "He passes by the transgression of the remnant of His heritage" (Micah 7:18); "And it shall be, he who is left in Zion, and he who remains in Jerusalem, shall be called holy, even everyone who is written among the living in Jerusalem" (Isaiah 4:3). It is written "Sins of Judah" [with sins written in the singular form, as if saying "Sin of Judah"], for it was written: "The sins of Judah and they shall not be found (*Timtzena*)" – with a superfluous *Yud*. For the Messiah will suffer ten things. "Surely he has borne our grieves (1) and carried our sorrows (2) (...) But he was wounded for our transgressions (3). He was bruised for our iniquities (4), the chastisement of our peace was on him (5), and with his stripes we ourselves are healed (6) (...) And the Lord has laid on him the iniquity of us all (7). He was oppressed and he was afflicted (8) (...) For the transgression of My people he was

stricken (9) (...) He bore the sin of many (10)” (Isaiah 53:4-12). If you do not include “For the oppression of My people he was stricken”, include “He made intercession for transgressors”.

In the ultimate future, sacrifice will be practiced in the first generation of the Messiah. But in the second generation after him, the former troubles will be forgotten. In the first generation of the Messiah, “They will go out and see the dead bodies of the men who have sinned against Me” (ibid. 66:24); “Their form is for rotting: the grave is their home” (Psalm 49:14); “And the coming day will set them ablaze” (Malachi 4:1); “Hell and destruction” (Proverbs 27:20). They say that they will be lost. The sages say that the law of a lost object is for twelve months – the same as the rule of those in the *Gehenna*. And so is the loss of [i.e. forgetting] a dead person. And it was written: “In the generation following let their name be blotted out” (Psalm 109:13); “Some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:2). There will be no wicked people and no *Gehenna*. Before the new heavens are created, the early matters will [still] be remembered. But afterwards, when they are hidden from the eyes of the generation, the early matters will no longer be remembered. There will be no *Mazal* (constellation, zodiacal sign), no planet, and no thought of magic, demonology, or [subduing occult forces with] oaths. When the evil inclination is annulled, there will be neither sin nor evil in the world, for “I will remove the iniquity of that land in one day” (Zechariah 3:9); “In that day there shall be a fountain opened to the house of David, and to the people of Jerusalem, for sin and for uncleanness” (ibid. 13:1). When the dead rise at the beginning of the days of the Messiah, only the fit ones will marry. If a man had two wives in this world – one righteous and one wicked, or

unfit for him – or if she is less righteous than he is, for he is very righteous and performs righteous deeds, at the resurrection of the dead he will marry one like him – righteous as he is – even if she belonged to someone else in this world. A woman will only marry a man fit for her, and a woman will be married to a man if she is fit for him, even if she was married in this world and both husband and wife are alive, for death intervened. When the righteous man sees his wife going to someone else, there will be no hate in his heart. However, righteous women who were good for their husbands, such as the matriarchs for the patriarchs, will not go to [other] righteous men in that generation. The same applies to every woman who was good for her husband according to his desire – she will not go to another man. Although the verse states, “Her former husband, who sent her away, may not take her again” (Deuteronomy 24:4), even so, if Reuben married Leah, Reuben died, and Shimon married her, and if they are equally worthy at the resurrection, Reuben and Shimon will have no evil inclination. Love will be placed into the heart of a man according to the Creator’s decree – to love whoever is fit for him as long as he is fit for her. And the beauty [of the thing] corresponds according to whom is fit for her. He will have no desire for another woman, and not even the woman for another man. The spirit of impurity, demonology, magic, and the evil inclination will be removed. Therefore, there will be neither sinner, nor sacrifice, nor burnt offering brought because of the [evil] thoughts of the heart, as it was said: “And the burnt offering is due to your spirit” (Ezekiel 20:32); “Yes, in heart you work the evil” (Psalm 58:2). They will bring burnt offerings according to the number of them all, and they will bless in their hearts. Whenever they benefit from that which is before Him, such as the work of miracles, they will bring

a thanks offering, give thanks, be grateful, and rejoice at all the benefits. Thus, it was said: "But be glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy" (Isaiah 65:18). There will be no evil inclination and no distress. In that future, a woman will give birth every day, but not from those higher souls in the [supernal] body, for those higher souls will already have been used up before the son of David comes. And upon them, an evil inclination is decreed. Rather, they will be new higher souls, about which it was said: "Let us make man in our image (...) And God created man in His image" (Genesis 1:26-27) – those that are [meant] to be in the image of God, such as Adam. Concerning the future, "I have said, You are gods; and all of you sons of the Most High" – for they will never die. Thus, it was said: "And you who held fast to the Lord your God are alive, every one of you, this day" (Deuteronomy 4:4).

BGD ('ב'ג'ד') precede the letters *HW* ('ה'ו') of the Name. And similarly, *ChT* ('ח'ט') precede *Y*. Thus, *BGD ChT* precedes *HWY*. This indicates, "Woe ('הוי, *Hoy*), sinful ('הוטא, *Chotel*) nation" (Isaiah 1:4); "Woe to the rebellious sons" (ibid. 30:1); "Woe to the destroyer, and you who have not been destroyed; and betrayer ('בוגד, *Boged*), and they have not betrayed you. When you stop destroying, you shall be destroyed. When you stop betraying, they shall betray you. O Lord, be gracious to us" (ibid. 33:1-2); "They have acted treacherously against the Lord" (Hosea 5:7); "Against whom you have dealt treacherously" (Malachi 2:14). The letters [of the Name] are written within it, so that God should be with every sinner and traitor: "For His eyes are on the ways of man, and He sees all his steps. There is no darkness, nor shadow of death to hide there the workers of iniquity" (Job 34:21-22). No sinner will be

lost from God, and He will punish them: "I will judge you according to your ways, and will lay on you all your abominations" (Ezekiel 7:3, 8); "Behold, it is written before Me; I will not be silent, except I will repay; yea, I will repay into their bosom, your iniquities, and the iniquities of your fathers together" (Isaiah 69:6-7). Thus, *ChT* is next to *HWY*. After *HW* comes *Z*, and after *Y* come *K* and the final *K*, for the merit of the pure one (קַי, *Zak*) is with Him: "Behold, His reward is with Him, and His work before Him" (ibid. 40:10). For, when the pure are with Him, He is before them: "For the Lord will go before you" (ibid. 52:12). The letters of the Name are situated between *ChWTA* (חוטא, *Chotei*, sinner) and *ZK* (*Zak*, pure), for the Name constantly wanders, sees, and judges all – these ones and those ones. "The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3). *Yud Kaf* (יוד כף): Every mouth thanks you (*Yoducha Kol Peh*). *Yud Kaf*: Ten gold pieces for every blessing, as it was said, "One golden pan (*Kaf*) of ten *Shekeks* full of incense" (Numbers 7:14). Every blessing was ten gold pieces. Thus, it was said: "Two bracelets for her hand, weighing ten *Shekeks* of gold" (Genesis 24:22). Although this was not said there, this is what he said. Because I will earn ten gold pieces through her, I may say a blessing due to her. I do not want to be ungrateful, and I will put in her hand the amount that I will gain due to her. Thus, it was said: "If the Lord has stirred you up against me, let Him accept an offering" (1 Samuel 26:19). Because he said, "If it is the sons of men, they are cursed" (ibid.), he was saying that in lieu of blessing God, let him accept an offering. Similarly, it was said: "He who burns incense is as if he blessed an idol" (Isaiah 66:3). For we learn the blessing from "One golden pan (*Kaf*) of ten *Shekeks* full of incense" (Numbers 7:14). Thus, *Yud* is next to *Kaf*, for *Yud* is thanks (*Hod'ah*),

blessing, ten gold pieces – such as “One golden pan of ten”. And after *Kaf*, there is *Lamed*, to teach (*Lelamed*) that from *Kaf* one comes to give thanks – *Yud*.

The appellation of the Name [YHWH] is *Adanai* (אֲדֹנָי) – not *Adonay* (אֲדֹנִי), but *Adonay*, for He is not called *Adonay* (my master). Even though its Aramaic translation is, “My master (מַאֲרִי, *Mar*)”, the dream is for your enemies” (Daniel 4:19), he could not express this in any other way, for Nebuchadnezzar would not know it. Concerning the Holy One, we say, “As the Lord has life (*Chai*)” (i.e. Judges 8:19), while concerning a person we say, “May he live (*Chet*)”, for His life is not like that of physical beings. A person is foolish in his youth and [then] becomes wise, but He remains constant, with neither addition nor lessening.

[Concerning God's Name] *BGD* precedes *HW*, and *A* precedes *BGD*. This represents the unity of God that preceded everything, while everything [else] is called *BGD* – and *BGD* is fit for the tenth. It was written: “He measured out the heavens with a span (*Zeret*)” (Isaiah 40:12) – handbreadths, three handbreadths by three handbreadths. “Of old You have laid the foundation of the earth; and the heavens are the work of Your hands” (Psalm 102:25); “They shall perish, but You shall endure; yea, all of them shall become old like a garment: like a robe You shall change them, and they shall be changed” (Psalm 102:26). And You, the *Alef* that is before *BGD*, will be placed with *HW*. “But You are He, and Your years shall have no end” (Psalm 102:27). And it was said, “For the heavens shall become ragged (*Nimlachu*) as [in] smoke” (Isaiah 51:6), which is similar to “He took worn out clothes and worn out rags (...) Now put the worn out clothes and rags (*Melachim*) under your armpits, under the ropes”

(Jeremiah 38:11-12). Thus, "The heavens shall become ragged as [in] smoke"; a garment (*Beqed*) hung in smoke quickly becomes ragged (*Nimlachu*), and it disappears like smoke that vanishes. And the earth will wear out like a garment, and its habitants also, dying like one year old babies, "For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation" (Isaiah 51:8). Thus, *BGD* and those that use it are the same. "Now my days are swifter than a runner" (Job 9:25); "My days are swifter than a weaver's shuttle" (ibid. 7:6). Thus, *BGD ChT* precedes the letters *HWY* of the Name, for the traitors (*Bogdim*) and sinners (*Chotim*) will wear out. "But My righteousness shall be forever, and My salvation from generation to generation" (Isaiah 51:8) – this is why *HW* is after *BGD*, which is an expression of garments of righteousness and salvation. This is repeated twice, since there is the hard pronunciation of *BGD* and the soft pronunciation of *BGD*. And it was said: "(...) into Your rest; You, and the ark of Your strength. Let Your priests be clothed" (Psalm 132:8-9). [They will be clothed] in repentance, "And your saints" (ibid.) will rejoice with good. "Arise, O Lord, into Your rest; You, and the ark of Your strength. Let Your priests be clothed with righteousness" (ibid.). Thus, "Awake! Awake! Garb in strength, O arm of the Lord" (Isaiah 51:9); "He has clothed me with the robes of salvation, He covered me with the robe of righteousness" (ibid. 61:10); "He put on the garments of vengeance for clothing" (ibid. 59:17); "Therefore His own arm brought salvation to Him, and His righteousness" (ibid. 59:16).

HW and *AB* are adjacent, for *Alef* is an expression of "*Aluf* (guide) [of her youth] (...) the covenant of her God" (Proverbs 2:17). *Av* (אב, Father) is the Holy One. "Will

you not from this time cry (*Karata*) to Me, My father (*Avi*). You are the guide of my youth?" (Jeremiah 3:4); "Who forsakes the guide of her youth and forgets the covenant of her God" (Proverbs 2:17) – [*Karata*] is written as *Karati* (I called). "Is He not your Father who bought you?" (Deuteronomy 32:6); "You forgot the Rock Who brought you forth" (ibid. 32:18); "For I am a father to Israel" (Jeremiah 31:9); "And I said, You shall call Me (*Tikrei*) My Father" (ibid. 3:19); "He shall cry to Me, My Father" (Psalm 89:26) – [*Tikrei*] is written as *Tikra*. "Return us, our Father, to Your *Torah*" – is found six times. "Forgive us, our Father" – is found in His three prayers. You preceded and called Me, My Father: "You shall call Me, My Father". This gives us two and two. In the prayer, He is called thus six times: "Our Father, our King"; "For the sake of our fathers, so favor us"; "Our Father, merciful Father"; "Return us, our Father"; "Forgive us, our Father"; "Bless us, our Father, all of us".

Alef Bet. The back of *Alef* faces *Bet* – "You shall not turn away from Me" (Jeremiah 3:19). *AB* is at the beginning and *ShTh* at the end. "You forgot the Rock Who brought you forth, and ceased to care for God Who formed you" (Deuteronomy 32:18); "Saying to a tree, You are my father; and to a stone, You gave me birth. For they have turned their back to Me, and not their face" (Jeremiah 2:27) – after the *Alef*, *BGD* comes; and after *BGD*, *HW* comes, corresponding to "Will you not from this time cry to Me, My father, You are the guide (*Aluf*) of my youth" (Jeremiah 3:4).

AB [*BGD*, are letters that represent *Begida*, treachery]: "And her treacherous sister Judah saw it" (Jeremiah 3:7) – one; "Judah has acted treacherously" (Malachi 2:11) – two; "Her treacherous sister Judah has not turned to Me

with her whole heart, but with falsehood” (Jeremiah 3:10) – three; “Than treacherous Judah” (ibid. 3:11) – four; “Surely as a wife treacherously departs from her husband, so you have dealt treacherously with me, O house of Israel” (ibid. 3:20) – five. Therefore, the back of *Bet* turns away from the back of the *Alef*. You should have called your God ‘a Father’ (*Av*), but instead you call a tree ‘your father’ (see Jeremiah 2:27). The house (*Beit*) of Israel turns its neck (see ibid.), *Bet*, and they turn to other gods. *ABGDH*. They were treacherous against the One – *BGD* (treacherous) *HAW* (against the One). And they said that He is not present. *BGD H*. They were treacherous [*BGD*] against the five [*H*] books of the law: “Hear, O, Israel. The Lord our God is one Lord” (Deuteronomy 6:4) – one; “There shall be one Lord” (Zechariah 14:9) – two; “And His Name shall be one” (ibid.) – three; “Is there not one Father to us all” (Malachi 2:10) – four; “Has not one God created us” (ibid.) – five. Thus, “One” appears five times – one Father and one God.

AB is next to *BGDH*. “Why do we act treacherously, each man with his brother” (ibid.) – one; “Judah has dealt treacherously” (ibid. 2:11) – two; “Against whom you have dealt treacherously” (ibid. 2:14) – three; “Do not act treacherously” (ibid. 2:16) – four; “Do not act treacherously” (ibid. 2:17) – five. “And did He not make you one (...) And what of the one” (ibid. 2:15).

AB: “And this is a second thing you have done” (ibid. 2:13) – you acted treacherously against the One and made an idol that has names. “I am a jealous God” and “Whose Name is jealous” appears five times in the *Torah* (i.e. Exodus 20:5, 34:14). Corresponding to them, it was said: “The Lord has been very angry with your fathers” (Zechariah 1:2) – one; “And with great anger I am angry”

(ibid. 1:15) – two; “I was but a little angry, and they gave help for evil” (ibid.) – three; “And great wrath came from the Lord of Hosts” (ibid. 7:12) – four; “When your fathers provoked Me to wrath” (ibid. 8:14) – [five]. *Alef* can mean *Aluf* (ruler), as it was said: “And he shall be as a ruler (*Aluf* in Judah” (Zechariah 9:7) – lacking a *Waw*. After, *Alef* is *Bet*. “And I will camp around My house (*Beiti*) because of an army” (ibid. 9:8). The back of *Alef* faces *BGD*. “And you have cast Me behind your back” (1 Kings 14:9). If one repents and turns towards the *Alef*, the one God, then it will be as the verse says: “Behold, I had great bitterness for peace; but You loved my soul from the pit of destruction. You have cast all my sins behind Your back (...) The living, the living, he shall praise You, as I do this day; the father shall make Your truth known to the sons. For the Lord is for my salvation; and we will sing my songs on the stringed instruments all the days of our life in the house of the Lord” (Isaiah 38:17-20). “The Living” [is repeated], and the Name [“the Lord”] is repeated at the beginning and end of the verse, to indicate that one suffers great sufferings for two days and goes to the house of the Lord on the third day: “After two days He will bring us to life; in the third day He will raise us up, and we shall live in His sight” (Hoshea 6:2). The sages stated that this should be said twice a year.

AB is the beginning of the alphabet. There is another alphabet: *AL BM GN* (א"ל ב"ם ג"ן), *AB AL AB* (אב אל אב). He is One – one God. “He shall cry to Me, My Father, You are my God, and the Rock of my salvation” (Psalm 89:26) is similar to the expression “You forgot the Rock Who brought you forth” (Deuteronomy 32:18); “The Rock from which you were cut” (Isaiah 51:1). *AB* is first and *AL* is first. And thus, *AB* can be transposed with *AL*. [Thus, we find two brothers named] Joel (יואל) and *Abiah*

(אֵלִיָּה) (1 Samuel 8:2). [Other similar names are] *Eliel* (אֵלִיאֵל) and *Eliav* (אֵלִיאָב) (see 1 Chronicles 12:9-11), which are similar to Heiman of the Levites (see 2 Chronicles 29:14). *AL* precedes *LBGD*: “Behold, the man has become as one of us” (Genesis 3:22); “I have said, You are gods” (Psalm 82:6); “God has made man upright” (Ecclesiastes 7:29). But they were treacherous through the woman – Eve. *Alef* is one letter that precedes *BGD*, and *Taw* is one letter [after] *ShQR* (*Sheker*, falsehood), for all the world is falsehood and treachery, except for Him about Whom it was written: “I am the first, and I am the last” (Isaiah 44).

YHWH is *Y* [the Lord’s Name] *HWH* (*Howeh*). On the tenth day, on the Day of Atonement (*Yom Kippur*) they used to pronounce the Name as it is written – ten times. This was to inform them that He is (*Howeh*) with them in order to rest His Name there. From this, they inferred that His Name – the Explicit Name – is connected with the Temple. This is how Jesus the Nazarene – may the name of the wicked rot – copied it – and also the righteous one that went after him.

[In the *Torah*], *Adonay* is written the way that it is read one hundred thirty-four (קד"ל, *QLD*) times. *QLD* is an expression of *Akled Akludi* – an expression of closing [ending]. Thus, the initial and ending letters of East (מִזְרָח, *Mizrach*), West (מִעֲרָב, *M'arav*), South (דָּרוֹם, *Darom*) have the numerical value of *QLD*, indicating that they are closed. But “He stretches out the north over the empty place” (Job 26:7). In addition, *Adonay* is similar to the word ‘supports’ (אֲדָנִים, *Adanim*), for the Name is the support and the base of the world in which He is inscribed, as it was written: “Let the heavens rejoice, and let the earth be glad” (Psalm 96:11). The initial letters [in Hebrew] of

this verse are the Name [YHWH]. But in the Pentateuch, the Name appears one thousand nine hundred eight times, indicating that, if someone prays the Eighteen Blessings with concentration, one thousand nine hundred eight will come to greet his prayer. And with them, one thousand nine hundred eight come out, who receive prayers that come from the heart. And each angel has a [divine] Name sealing [its name], as it was said in the Book on Palaces. And it was written: "The Lord is among them" (Psalm 68:18). And it was written: "Behold, the Name of the Lord comes from far" (Isaiah 30:27).

Adonay (אֲדֹנָי, Lord): "And Manoah prayed to the Lord and said, O, my Lord" (Judges 13:8). This only is written in full with a *Waw*. The progeny of *Nun* with *Nun* itself is eighty-five, and eighty-five times *Nun* (50) itself is four thousand three hundred fifty. The progeny of *Yud* with *Yud* is ten, giving us one hundred. The progeny of *Waw* with *Waw* is four, giving us eight. *Alef* is alone, as it has no progeny. Thus, *Adonay* has the numerical value of four thousand three hundred eighty-three. The year has three hundred sixty-five days and six hours. In the day and the night, there are twelve zodiacal signs, for a zodiacal sign serves for two hours – three thousand one hundred forty. Thus, the year has five thousand one hundred forty and three hundred sixty-five constellations, each constellation being of two hours. Thus, the Name corresponds to all the constellations, for the Name has all the times in His hand. And thus, the Name equals the constellations of the year. Thus, "The eyes of the Lord your God are always upon it, from the beginning of the year even to the end of the year" (Deuteronomy 11:12); "My times are in Your hand" (Psalm 31:16). At one time, He decrees upon the whole year and upon the constellations, "Who brings out their Host by number, He calls them all by names by the

greatness of His might, for He is strong in power; not one is lacking" (Isaiah 40:26). Thus, "He calls them all by a Name" (Psalm 147:4); "He calls them all by Names" – for all depend on the Name.

The Name of *YH* has the numerical value of twenty-six corresponding to the twenty-six weeks in the half a year. One day remains, which is the ninth of *Av*; He gets no pleasure from the days of the year when one is forbidden to study the *Torah*. Thus, "The days they were formed, and one gets no (*Velo*) pleasure among them" (Psalm 139:16). *Velo* is written as *Velo* [with an *Alef*, meaning 'and no']. He has no pleasure from it, for the people do not study the *Torah* then. And this is when the Temple was destroyed. "In Your book" (ibid.) of God – represents the three hundred sixty-five. An alternative explanation [of the verse], "And for it (*Velo*), one of them", was left out. [Although] *Velo* is written [with an *Alef*] it is read as *Velo* [with a *Waw*, meaning 'for it']. There are also six hours – the six hours of the four seasons. For the Name is twenty-six, since there are twenty-six weeks in a half year. And the days are [the numerical value of] Jacob [one hundred eighty-two]. Six hours of the season remain. Thus, "Lord God" together gives one fifty-two weeks, and "Jacob Jacob" together give the days [in a year]. There are four "Lord God" in the *Torah*. Two concern Abraham: "Lord God, what will you give me?" (Genesis 15:2); "Lord God, by what shall I know that I shall inherit it" (ibid. 15:8). And there are two concerning Moses: "Lord God, You have begun" (Deuteronomy 3:24); "Lord God, do not destroy Your people" (ibid. 9:26). Four times there is "Lord God", which equals three hundred sixty-four and the hours of the seasons remain [uncounted]. Therefore, it is dangerous to drink [during those hours].

א

ד אג

ו אה בד אבג

ך ים כל אטם בחם גזם דום אבזם אגום אדהם בגהם
 אטיל בחיל גזיל דויל גחטל גזטל הוטל הגזהל אבגדם
 אבזיל אגויל אדהיל בגהיל אבחטל אגזטל אדוטל אדזחל
 אהוחל בגוטל בגזחל בדהטל בדוחל בהוזל גדהחל גדוזל
 גחטיך דזטיך הוטיך הזחיק ויחטך אבגדם אבגהטל אבגוחל
 אבדוזל אבדהחל אגדהזל בגדהול אבחטיך אגזטיך אדוטיך
 אדזחיק אהוחיק בגוטיך בגזחיק בדהטיך בדוחיק בהוזיק
 גדוזיק גדהחיק אהזחטך בדזחטך בהוחטך גדוחטך גהוזטך
 דהוזחך אבגהטיך אבגוחיק אבדוזיק אבדהחיק אגדהזיק
 בגדהויך אגדהחטך אבגזחטך אבדוחטך אבהוזטך אגדוזטך
 אגהוזחך בגדוזחך בגדהזטך אבגדהוטך אדהוזחטי
 בגהוזחטי אבגדהזחך אבגדוזחטי
 ך אט בח גז דו אבז אגו אדה אבגד בגה

The progeny of the letters of *Adonay* (Lord) are four thousand three hundred eighty-three. And so, there are hours in half a year just as the Name *Yud He* equals twenty-six weeks, which are half a year. Similarly, the name *Adonay* [hints at] the hours of half a year. This is why *YHWH* is pronounced as *Adonay*. Jacob has the numerical value of the days in half a year: "Who calls you by your name" (Isaiah 45:3); "This people that I formed for Myself" (ibid. 43:21). Therefore, both the Lord God and Jacob Jacob indicate [half a year]. Thus, the Name is one seventh of Jacob. Therefore, "All of you, the seed of Jacob, glorify Him" (Psalm 22:24); "I praise You seven times a

day” (ibid. 119:164). For there are two seasons in half a year, as the two halves of a nut in a shell. Therefore, the Name and Jacob include half a year: “For the Lord’s portion is His people. Jacob is the lot of His inheritance” (Deuteronomy 32:9); “For the Lord has chosen Jacob to Himself, and Israel for His peculiar treasure” (Psalm 135:4); “The Portion of Jacob is not like them; for He is the Maker of all things” (Jeremiah 10:16). Even though the Name is as half a year, He does everything in the whole year, and everything is from Him. Why as half a year? For from the fruit that forms on the tree until the scythe is broken it takes half a year. According to the house of Shamai (*Rosh Hashana* 2a), this is from the first of *Shevat* up to the first of *Av*. And according to the house of Hillel, this is from the fifteenth of *Shevat* up to the fifteenth of *Av*. This is concerning the summer. From *Av* up to *Shevat*, whatever grew withers. Therefore, half a nut is in a shell and half in [another] shell. The two seasons are under a planet – and they are two under a planet. Therefore, one Name includes half a year, and one Name [another] half a year. Therefore, “Lord (*YHWH*) God, merciful, etc.” (Exodus 34:6). Therefore, *Adonay* and its progeny are within half a year. “Lord God” is a Name – “That the Lord” (Genesis 39:3); “May the Lord” (1 Samuel 20:23). Just as casks of iron do not combine with clay, so one cannot partner godliness with the Living God: “The Portion of Jacob is not like them; for He is the Maker of all things” (Isaiah 65:1) – and [one cannot partner] with My Name, Lord God.

Why is there a *Yud* in ‘man’ (אִישׁ, *Ish*) and not in ‘woman’ (אִשָּׁה, *Ishah*)? For the World to Come, where there is no procreation, was created with *Yud*. And thus, a woman does not exude seed as a man. Instead, this world

was created with a *He*, as it was said: "These are the generations of the heavens and of the earth when they were created (*Behibaram*)" (Genesis 2:4) – which can be read as 'he created them with a *He*' (*Be-He Baram*). And in it, there is procreation. Thus, a woman produces seed and receives seed from a man. Also, *ABGD* has the numerical value of *Yud*. *ABGD* represents the man that speaks of his cohabitation [with his wife beforehand], but the woman's desire is hidden as the *He* that is not enunciated.

ABG: *Alef* and *Bet* face each other back to back, and after them is *Gimel*, for three times they turn away – a man away from his wife. *Bet*: This is its wife, and *Alef* is the husband, as it was said, "You are the husband (*Aluf*) of my youth" (Jeremiah 3:4); "The husband (*Aluf*) of her youth" (Proverbs 2:17). Alternatively, *Alef* means a man: "One man among a thousand (*Elef*) I have found" (Ecclesiastes 7:28). And *Bet* is his wife. He turns three (*Gimel*) times from his wife and his wife from him. The time of betrothal is one. After marriage, when she is menstruant or has an impure flow, it is two, and postpartum it is three. Corresponding to them, there are three: [From "A locked garden is my sister, my bride, a rock heap locked, a fountain sealed" (Song of Solomon 4:12)] "A locked garden is my sister, my bride" – is the betrothed; "A rock heap locked" – is the married wife that is menstruant or has an impure flow; "A fountain sealed" – is the time of postpartum. *AB* face away from one another: "When my father and my mother forsake me" (Psalm 27:10). *Gimel* is the Holy One: "I will sing to the Lord, because He has rewarded (*Gama*) me" (Psalm 13:6); "For the Lord has dealt (*Gama*) bountifully with you" (ibid. 116:7); "That He benefitted (*Gemalam*) them according to His mercies and according to the multitude of His Loving Kindness" (Isaiah

63:7). After a man cohabits with his wife, this one turns this way and that one that way. "Then the Lord will collect me" (Psalm 27:10) – collecting the seed, so that there will be benefit (*Gemul*). Thus, there is the father and the mother, and God is with them – three partners. And thus, his back is towards the back of *Bet*. Also, the back of *Alef* faces the back of *Bet*, for a man is occupied in the field and with external concerns – "Prepare your work out and make it fit" (Proverbs 24:27) – while "The king's daughter is all glorious within" (Psalm 45:14). The opening of *Bet* hints at a woman after birth. The head of *Gimel* turns towards *Bet*. "As one weaned (*Ki-Gemul*) by its mother" (Psalm 131:2). The side of *Gimel's* head and its foot turn towards *Dalet*, for the weaned child should be made to learn in synagogues and study halls when he knows how to speak, walk independently, and is toilet trained. Therefore, Yehoyada did not appoint Yoash as king until he was seven years old (2 Chronicles 24:1).

YHWH is the attribute of Mercy. Therefore, it was said: "And behold, the Lord stood above it" (Genesis 28:13) – to protect him from the angels coming over him, as it was said in *Chulin* (91b). And it was said: "And behold, a ladder 'was set on the earth' (*מצב ארצה*, *Mutzav Artza* = 428)" (Genesis 28:12). 'Was set on the earth' has the numerical value of 'judgment' (*משפט*, *Mishpat* = 429) [with the *Kollel*]; "Set on the earth"; "But there is a God judging in the earth" (Psalm 58:11); "And its head reaching the heaven" (Genesis 28:12); "Your judgments are high" (Psalm 10:5); "And behold, the angels of God were ascending and descending upon it" (Genesis 28:12). "Ascending": "I have said, You are gods; and all of you sons of the Most High" (Psalm 82:6); "And my lord is wise according to the wisdom of an angel of God, to know all

that is in the land" (2 Samuel 14:20). "And descending on it" (Genesis 28:12): "But you shall die like men" (Psalm 82:7); "And behold the Lord stood above it" (Genesis 28:13); "Forever, O Lord, Your word is settled in the heavens" (Psalm 119:89); "The Lord stands up to plead His case, and stands up to judge the people" (Isaiah 3:13). All these are for Judgment and for Loving Kindness: "For Your Mercy is great above the heavens; and Your truth reaches to the clouds" (Psalm 108:4). All are Charity, Judgment, and Loving Kindness: "Set up on the earth" (Genesis 28:12); "For I am the Lord, doing Kindness, Judgment, and Righteousness, in the earth" (Jeremiah 9:24); "The earth is full of the Mercy of the Lord" (Psalm 108:5). All of them are Charity, Judgment, and Loving Kindness: "And behold, the Lord stood above it" (Genesis 28:12); "Justice and judgment are the foundation of Your Throne; Mercy and Truth shall go before Your face" (Psalm 89:14); "For I know him, that he will command his sons and his house after him, and they shall keep the way of the Lord, to do justice and judgment" (Genesis 18:19); "And behold, a ladder was set up on the earth" (ibid. 28:12); "Behold, the Lord empties the land and makes it bare, and distorts its face, and scatters its inhabitants" (Isaiah 24:1); "The land shall be completely emptied, and utterly stripped (...) The earth mourns and languishes; the world droops and languishes; the proud people of the earth droop. And the land is defiled under its people (...) Therefore the curse has devoured the earth, and they who dwell in it are deserted; therefore the people of the earth are burned (...) The gladness in the land is gone (...) In the midst of the land (...) Like the shaking (...) Completed (...) From the ends of the earth (...) Dweller of the earth (...) The earth is breaking (...) The earth is crashing (...) The earth is tottering (...) The earth is staggering" (ibid. 24:3-20). Thus,

“A ladder was set up on the earth, and the top of it reached to the heaven” (Genesis 28:12); “For the windows from on high are opened” (Isaiah 24:18). And it was written: “And you have killed them in a rage which reaches up to heaven” (2 Chronicles 28:9); “And behold the angels of God were ascending” (Genesis 28:12); “He shall punish the host of the high place on high” (Isaiah 24:21); “And descending on it” (Genesis 28:12); “And on the kings of the earth on the earth” (Isaiah 24:21). “Set up on the earth” – is the Judgment. “Set up on the earth”: “For the anger of the Lord is on all the nations” (Isaiah 34:2). “And its top reaching the heavens” (Genesis 28:12); “And His fury on all their armies” (Isaiah 34:2). “And all the Hosts of the heavens shall be dissolved” (ibid. 34:4) – this is “The angels of God” (Genesis 28:12). “And the heavens shall be rolled like a scroll” (Isaiah 34:4); “And its top reaching to the heaven”; “And all their Hosts shall droop” (Isaiah 34:4); “The angels of God ascending” – the victorious ones; “For My sword bathed in the heavens” (ibid. 34:5); “And descending on it” – the falling ministers; “It shall come down on *Edom*” (ibid.). And it was written: “I will judge uprightly (...) Do not lift up the horn (...) For God is the judge; He puts down one” (Psalm 75:2-7). “Set up on the earth”, “And sets up another” (ibid. 75:7). “And its top reaching the heaven (...) The angels of God descending”; “But the horns of the righteous shall be lifted up” (ibid. 75:10). “And descending on it”, “Also, I will cut off all the horns of the wicked” (ibid.). Thus, “I will sing praises to the God of Jacob” (Psalm 75:9); “And behold, a ladder was set up on the earth” – marriages – “And its head was reaching the heaven”. All depends on the hand of heaven, as it was said: “And a prudent wife is from the Lord” (Proverbs 19:14); “And behold, the angels of God were ascending” – asking who to marry together. Whom should

the son of so and so take and when? Should he take the daughter of so and so? "And behold the angels of the Lord were ascending" – to ask; "And descending" – and dealing with it, so that so and so can take whom was decreed for him in heaven. And they nullify those that were not decreed. Therefore, Abraham is mentioned concerning marriages: "By the Lord, the God of Heaven, and the God of the earth, that you shall not take a wife to my son, etc." (Genesis 24:3). Therefore he said: "He shall send His angel before you" (ibid. 24:7). And thus, "The angels of God were ascending and descending upon it".

"The Lord is within them" (Psalm 68:17) – this teaches that in the heart of every angel the Name is engraved on tablets in order to know the Creator's will. It was written: "For the Lord has called for a famine" (2 Kings 8:1). He called three angels: "The Lord *YHWH* was calling to contend by fire" (Amos 7:4) – the Lord Himself. And it was written: "The voice said, Cry!" (Isaiah 40:6) – speaking of an appointee. Why does He need to call? Let Him do what He wishes! For there are angels that are far off, while those near the Glory hear the counsel and discuss it. After they are finished, they call out the statement. If it is in a whisper, the angel knows that the decree is not from far away; and if it is in a loud voice, he knows that it from far away. The decree spreads forth according to the cry. He needs to tell the appointee to call out so that the angels know how many days' journey away the decree applies. In the place where the voice ceases, the decree ceases. If He instructs the appointee to call out loudly, the decree is meant for the far spread land. "All flesh shall see it together, for the mouth of the Lord has spoken" (ibid. 40:5); "The voice said, Cry" (ibid. 40:6) – when He already spoke, the one that knows the decree tells another that God has spoken. "The voice of him who cries in the

wilderness" (ibid. 40:3) – this may apply to the ark in the desert where they carried it via smooth places. And they prepared the roads so that the feet of the priests do not slip. Also, it is inconceivable that those carrying in the front were high up and those carrying below were low down. Therefore, it was written: "My highways shall be set on high" (ibid. 49:11); "Make straight a highway in the desert" (ibid. 40:3) – so that they should proceed evenly. This was a call to people to level the road in the desert. Thus, it should have been "A highway for our God" (ibid.), for, when they carried the ark, the Divine Presence above was revealed in the shining pillar before it that reached the heavens. Sometimes, even when it was covered, the Glory was above, as it was said: "And the Glory of the Lord shall be revealed" (ibid. 40:5) – which also implies the calling voice of the above. Similarly, there is, "Speak lovingly to the heart of Jerusalem, and cry to her" (ibid. 4:2) – the angel instructs the prophet to cry out. And it was written: "So the angel who talked with me said to me, Cry out, saying" (Zechariah 1:14); "And the angel who talked with me said to me" (ibid. 1:9); "The voice said, Cry!" (Isaiah 40:6). The one above says to an angel before him after the statement is complete, and the one that received the cry tells those ministering angels within the curtain. Afterwards, he descends to those below that are appointed beneath the upper ones. And the one that descended says to the angel, Cry. Then, the angel informs the prophet. The first voice is in the upper realm. The angel and the prophet say: "What shall I cry?" (ibid.). Why are they not told to cry out and to speak from the start? It is to inform us that there are inner and outer angels. And when the inner ones emerge, the outer ones know that He wants to give a command. Thus, it was said: "And behold, the angel who talked with me went out, and another angel went out to meet him. And he

said to him, Run, speak to this young man, saying, Jerusalem shall be inhabited, as towns without walls for the multitude of men and cattle in her midst" (Zechariah 2:3-4) – in order to inform the prophet. Why did the "Angel who talked with me" not say all this? To teach us that whoever is busy with work or anything else should not be given two things, lest he err through being occupied. It was said: "And a holy one coming down from Heaven" (Daniel 4:23); "He cried aloud and said this, Cut down the tree, and cut off its branches; shake off its leaves and scatter its fruit (...) Let his heart be changed from man's, and let the heart of an animal be given to him (...) This matter is by the decree of the watchers, and the question by the word of the holy ones" (ibid. 4:10-17). It was written: "A watcher and a holy one from heaven came down" (ibid. 4:13). And it was written: "A watcher and a holy one coming down from Heaven" (ibid. 4:23). For the minister of Nebuchadnezzar was above, and the angels below those making the decree could not [prevail] because of the angels beneath the minister of Nebuchadnezzar as long as he was above, until they brought him down. They needed "A watcher and a holy one" – the minister that decrees with the one beneath him, and with the minister of Nebuchadnezzar, in order to descend and grant permissions to the one beneath him to give the angels permission to come and destroy the place of the tree. "He cried with power" (ibid. 4:14) – with the power and strength at his command, i.e. neither secretly, nor without sanction, but according to "The decree of the 'watchers' ('*irin*)". 'City' (עִיר, '*ir*' = 280) has the numerical value of [=] 'enactor of judgment' (גֹּזֵר דִּין, '*Gozer Din*'). Thus, the 'watchers' are those that enact judgments. "And the question by the word of the holy ones" – they ask for what purpose and until when the watcher and the holy one will

descend from heaven. The one from the heavens is the minister of them all, who does nothing but only decrees and descends – but not to the earth. It happens only to inform them of the decree, and they ask him when to execute it. Therefore, Daniel deleted ‘decree’ and ‘question’, for he said: “There will be duration to your prosperity” (ibid. 4:27). You might ask, even if Nebuchadnezzar said it, “What would it help once he already decreed?”. And it was said: “Rulers of heaven” (ibid. 4:23); “Ruler of the most high God” (ibid. 5:21) – teaching that the rulers of heaven told the appointees over the planets and constellations, “Cut the tree down” (ibid. 4:23). These are those sent with him – rulers beneath the ministers. Concerning the ‘rulers of heaven’, it was said: “I lifted up my eyes to heaven” (ibid. 4:34) – who rules above. “And I blessed the Most High” (ibid.). Concerning the ‘upper ruler’, there is an appointee over the appointees above, as it was said: “One said this way, and another said that way” (1 Kings 22:20) – [concerning] the appointees. “Until he knew the rulers of the most high God” (Daniel 5:21); “And I praised and honored Him who lives forever” (ibid. 4:34). Thus, “I exalt and honor the King of heaven” (ibid. 4:37); “And all the people of the earth are counted as nothing” – concerning magic and oaths; “And He does according to His will in the army of heaven” – which is appointed over the planets and constellations; “And among the people of the earth” (ibid. 4:35) – magicians and conjurors that decree and it does not happen; “There is no one else beside Him” (Deuteronomy 4:35) – among the stargazers, magicians, conjurors, and those that ask false gods, examine liver and blood, make oaths to demons and angels, and interpret dreams. “Through the decree of watchers is the matter” – these are those that discuss the matter, one saying this and one saying that. “And the

question by the word of the holy ones”, “And one said to the man clothed in linen” (ibid. 12:6) – they are two others that asked the man clothed in linen. And the one clothed in linen is appointed by the inner ones. And the enactor commanding and crying out with a loud voice “Cries out with power”, hinting at the great sorrow. And the voice that makes the announcement hints at the great weeping when Nebuchadnezzar was banished. Similarly, “And though they cry in My ears with a loud voice, I will not hear them” (Ezekiel 8:18). Therefore, “He cried in my ears with a loud voice, saying, Let the overseers of the city draw near” (ibid. 9:1) – for so they would do. Also the destroying angels are at the end of the heaven. And thus, “Each with his destroying weapon in his hand” (ibid.). Thus, “The Lord of Hosts gathers an army for the battle. They come from a far country, from the end of the heavens” (Isaiah 13:4-5). Because of this, the noise of the announcement is great.

When people want to bond the upper ones, angels, and ministers with oaths, he sends the angels before Him to annul their counsel. Thus, “For her judgment reaches to the heavens and is lifted up to the skies” (Jeremiah 51:9); “And the heavens and the earth (...) shall shout for Babylon” (ibid. 51:48). For the minister of above has come upon Babylon to destroy, and the Medes could not destroy Babylon until the angel arrived. “The Lord has opened His armory, and has brought forth the weapons of His fury. For this is the work of the Lord *YHWH* of Hosts in the land of the Chaldeans” (ibid. 50:25). And it was said: “For the plunderers shall come to her from the north” (ibid. 51:48). They thought that many would come but only one came, for the appointed one came first, and afterwards the destroying angels. They will inspire the hearts of the enemies to come and help. “From the north” is similar to

“Out of the north an evil will be set loose” (ibid. 1:14). “For behold (...) the kingdoms of the north” (ibid. 1:15); “For this is the work of the Lord” (ibid. 50:25). Thus, “On the seventh day God ended His work” (Genesis 2:2) – but not all His work, for then it was decreed, “To make” (ibid.). “For this is the work” is juxtaposed to “How the hammer of the whole earth” (Jeremiah 50:23), for this is a sign for the destroying angels, since the destroying angels make the noise of a hammer. And they all know through a Name that is engraved upon their hearts.

Using the *ATH-BSH* method with *YWD HA WW HA* (י'ד"ה"א"ו"ה) [*YHWH* spelled in full], one should multiply *Y*(=10) by *M*(=40), *W*(=6) by *Peh*(=80), *Dalet*(=4) by *Kuf*(100), *He*(=5) by *Tzaddi*(90), and *Alef*(=1) by *Taw*(400). Each letter is multiplied by its value in *ATH-BSH*, resulting in four thousand less sixty. Correspondingly, the curtains of above and below and the hangings [of the Tabernacle] equal four thousand less sixty cubits, as it was said: “And I, says the Lord, will be to her a wall of fire all around” (Zechariah 2:9); “O Lord, by these things men live” (Isaiah 38:16). Therefore, the raising of the Tabernacle is mentioned next to “And they shall put My Name upon the sons of Israel” (Numbers 6:27), for the Name is above them. “And My Tabernacle shall be with them” (Ezekiel 37:27); “And the Lord is around His people” (Psalm 125:2). The curtains and hangings are one hundred forty-one thousand eight hundred forty handbreadths, and so are the days spent in the land – Abraham, one hundred years; Isaac, one hundred eighty; Jacob, one hundred ten years. There are some extra five hundred ten days, for the years when they died were incomplete, since they did not complete them.

YHWH. Why is *W* the third in the Name – *YHW*? For the world was created in six days. The light was on the first and on the fourth luminary, so that they are similar. On the second day, there was the firmament within the waters, and on the fifth day the crawling creatures in the waters and the birds. On the third day, the dry land was seen, and on the sixth day the land produced plants. Thus, there are *AD BH GW* (א"ד ב"ה ג"ו), which are similar to one another, for every created thing has six directions; every created thing has six powers – above, below, and the four directions. And they are included in three: Above and below – one; east and west – one; north and south – one. Therefore, there are three pairs: Sunday and Wednesday are similar; Monday and Thursday are similar; Tuesday and Friday are similar. Thus, everything has above, below, and four directions. And that which is between the directions is the [divine] Will itself. Corresponding to that, there is the seventh day, *Shabbat*, for concerning *Shabbat* whoever rests on *Shabbat* acknowledges that He created the world in seven days. However, a non-Jew that rests is liable to the death penalty, for the world was created for Israel. And similarly, a non-Jew that studies the *Torah* is liable to the death penalty, for with the *Torah* that Israel studies He created the world. Thus, everything is included in *GW* (3 and 6). The sowing time corresponds to reaping; hot corresponds to cold; the summer corresponds to the winter, giving one *GW*. Everything is included in *GW*, for there are three pairs in the six days. Therefore, there is day and night. And corresponding to them, the hands and the feet are similar; the circumcision and the eyes are similar; the ears and the speech are similar. Because the voice comes out the lungs, they are called 'powers' (אוניות, *Unoṭ*), which is similar to 'ears' (אוזנים, *Oznayim*). The ears hear everything.

Using the *ATh-BSh* method, *YHWH* equals four hundred. Therefore, there is a *Shin* on the phylacteries, "For you are called by the Name of the Lord" (Deuteronomy 28:10). There are two *Shins* on the phylacteries, for we rejoice (שש, *Sas*) over them. "In Your Name they shall rejoice all the day" (Psalm 89:16) – [in Hebrew] has the numerical value of 'phylacteries' (תפילין, *Tefillin*). *AB GD HW ZCh TY*: Before the letter *Yud*, all the letters of the Name were not present. Therefore, the units – *ABGDHWZChT* – end with *Tet*, and they are likely not waving. *TSh RQ TzP OS NM LK Y TChZ WH* (ת"ש ר"ק צ"פ ע"ס נ"מ ל"ך י' טח"ז): All these letters have the numerical value of one thousand four hundred eighty-five. Therefore, the courtyard of the priests and the courtyard of Israel were one thousand four hundred eighty-five cubits – eleven times one hundred and thirty-five, or one thousand four hundred eighty-five corresponding to the letters. We do not include *ABGD*, since we already have all the letters of the Name. It was written, "Reveal the letters backwards" (Isaiah 41:23), for the Name begins from *Yud*. Therefore, it begins from *TShRQ*. It was written: "At the place which the Lord your God shall choose to place His Name in" (Deuteronomy 16:6). Thus, the courtyard is one thousand four hundred eighty-five cubits, and puppies and kittens cannot see for nine days, for people raise them in their homes. This indicates that, if a person sees invisible things such as demons, spirits, and destroyers, he should not mention that he saw them for nine days, for the Name is only found after nine. Also, *AYQ BKR GLSh DMTh HNK WSM* (א"י ק בכ"ר גל"ש דמ"ת הנ"ך וס"ם) produces the Name, and nine letters remain – *ZON ChPP TTzTz* (זע"ן חפ"ף טצ"ץ). Similarly, to the reckoning of 'man and woman' (איש ואשה, *Ish We-Isha* = 623) one adds nine

[623+9=632]. Also, nine *Kabs* damage the area of a *Rov'a* (רובע, quarter), and we use nine *Kabs* of water for someone that had an issue of semen. And there are nine *Kabs* of phylacteries. And therefore, there were nine *Kabs* of babies' brains. Thus, there is the ninth of *Av*, and fire is mentioned nine times: (1) "A fire flashing itself and a brightness to it all around (...) out of the middle of the fire (...)" (2) They looked (...) (1) Like burning coals of fire (...) (3) Burning like the appearance (...) (2) And the fire was bright (...) (4) And out of the fire went forth lightning (...) Looking like (3) Fire (...) (5) All around it from the likeness (...) (4) Of his loins even upward, from the likeness (...) (5) Of his loins even downward, I saw him like the likeness (6) Fire (...) (6) As the appearance of (7) Fire (...) (7) From the appearance (...) (8) And fire below (...) (8) Like the appearance (...) (9) Like the color of polished bronze" (Ezekiel 1). This indicates that all the appearances of fire above are for the Jewish people. And thus, [the expressions] "To cause His Name to dwell there" (i.e. Deuteronomy 12:11) and "To put His name" (i.e. Deuteronomy 12:21) appear nine times in the *Torah*. Why nine appearances? For every nine is the end of all. *ABGDHWZChT*: We see that nine is the end. Also, calculate as it follows: *YKL MNSo PTz ABD ChY WLB SD QKH RNW QRShTH K HN PTz* (יכ"ל מנס"ע פ"ץ, א'ב'ד' ק'ר'ש'ת' ה'ן' פ'ץ' ח'י' ו'ל'ב' ס'ד' ק'כ'ה' ר'נ'ו'). This gives us nine reckonings, and double above that which precedes it. The wings of the living beings were three hundred fifty-six. *Torah* [spelled backwards is] *We-Tahar* (ותה"ר, and to conceive). Pregnancy lasts nine months, and afterwards the child is born. And thus, it is covered for nine months. Kittens and puppies are blind for nine days. A minor can acquire his Levirate wife when he is nine years

and one day old. Therefore, the Name is not found except after nine [letters] – *ABGDHWZChTY*.

“Neither shall your name any more be called Abram, but your name shall be Abraham” (Genesis 17:5) – if so, why was *Resh* included? He should have called him *Avham*. This indicates that we should not reckon *AB*. We should reckon as it follows: *Resh* times *He* equals one thousand. *Mem* is six hundred, and thus *Men* times one thousand equals six hundred thousand. This hints that Israel would not be less than sixty myriads. *AB* of *RHM* (*Ab* of *Raham*): If you reckon *ABRHM* like this, [taking] *AB*, *B* times *A* equals two, and *R* times *B* equals four hundred; *H* times four hundred is two thousand, and *M* times two thousand is the double of the number of people that left Egypt, for they were counted when they left Egypt and they entered the land.

Yitzhak (יצחק): *Y* times *Tz* equals five hundred, and *Ch* times five hundred is seven thousand two hundred; *Q* times seven thousand two hundred is six hundred twenty thousand. This gives two thousand years with three hundred sixty days in a year. Why two thousand years? To indicate that, when the *Torah* preceded the world by two thousand years, this was only for the sons of Isaac our father. For him, it circled the four directions of the world for two thousand years. “If not My covenant, day and night, the ordinances of the heavens and the earth I would not have established” (Jeremiah 33:23).

Yisrael (ישראל, Israel): *Y* times *Sh* is three thousand, and *R* times three thousand is sixty myriads. For, when they received the *Torah*, it was good for God (*Yashar La-El*): “Oh that there were such a heart in them” (Deuteronomy 5:29). *Yisrael*: *Y* times *Sh* equals three thousand, and *R* times three thousand is sixty myriads; and *A* times sixty

myriads is one hundred twenty myriads, while *L* times one hundred twenty myriads is three hundred thousand myriads and six hundred myriads. Surrounding the eighteen thousand at the end of Ezekiel, the place of the twelve tribes, there are three thousand myriads and six hundred myriads of *Zertot* (little fingers). The Temple was one hundred by one hundred cubits, which equals three thousand myriad and six hundred myriad cubits. "He called it *El*, the God of Israel" (Genesis 33:20).

YHWH: *Y* times *H* is fifty; *W* times fifty is three hundred, and *H* times three hundred is one thousand six hundred. From east to west, it is six hundred; from south to north, it is six hundred; and from the earth to the firmament, it is six hundred, for "For from the rising of the sun even to its going in, My Name shall be great among the nations; and everywhere, etc." (Malachi 1:11).

YWD HA WW HA (י"ד ה"א ו"ו ה"א) [*YHWH* with the letters spelled in full]: *Y* times *W* is sixty, and *D* times sixty is two hundred forty; *H* times two hundred forty is one thousand two hundred; *W* times one thousand two hundred is seven thousand two hundred, and *W* times seven thousand two hundred is forty-three thousand two hundred; *H* times forty-three thousand two hundred is two hundred sixteen thousand. *Gehenna* (גיהנם) is two hundred sixteen thousand *Zertot* (little fingers). Thus, "Behold, the Name of the Lord comes from far, burning with His anger" (Isaiah 30:27) is juxtaposed to *Gehenna*. We did not include the *Alefs*.

YWD HA WW HA (י"ד ה"א ו"ו ה"א): Consider one by one. *YWD* is two hundred forty; *H* is one thousand two hundred; *A* is one thousand four hundred. Multiplied by *W*, this is eighty-six thousand four hundred; *H* times this is four hundred thirty-two thousand; *A* times this is four hundred

and sixty-four thousand. This is the number of days in two thousand four hundred years. Alternatively, reckon how many hours there are in a year if there are three hundred sixty days in a year.

Otherwise, concerning *YWD HA WW HA* (י"ד ה"א ו"ו ה"א) *YWD* is two hundred forty; *HA* is six; *YWD* is twenty; *WW* is twelve; and *HA* is six. *HA* times *YWD* is one hundred twenty; *WW* times one hundred twenty is one thousand four hundred forty; *HA* times one thousand four hundred twenty is eight thousand six hundred forty. In a year of three hundred sixty days, there are eight thousand six hundred forty hours – “Blessed be the Lord every day” (Psalm 68:19).

Alternatively [spelling the Name in full differently], *YWD* times *HY* is three hundred; *WW* times three hundred is three thousand six hundred; *HY* times this is fifty-two thousand, and there are fifty-two handbreadths in the curtains of the Tabernacle courtyard.

Adonay (אדני): *D* times *A* is four; *N* times four is two hundred, and *Y* times two hundred is two thousand. For there are two thousand [years] of desolation, two thousand of *Torah*, and two thousand of the days of the Messiah. The circumference of the world is two thousand, and between the ark and the people there was the *Shabbat* limit [of two thousand].

Neshamah (נשמה, higher soul) [is related to the words] *Nishmat* (נשמת, higher soul of), and *Nasham* (נשם, breath): *N* times *Sh* is fifteen thousand, and *M* times fifteen thousand is sixty myriads, for the corpse needs sixty myriads to accompany it [at the funeral procession]. *Nefesh* (נפש, [animal lower] soul): *N* times *P* is four thousand, and *Sh* times four thousand is one hundred eighty myriads.

There were one hundred eighty myriad angels that returned the people's souls at the giving of the *Torah*: "My soul went out when He spoke" (Song of Solomon 5:6); "And they shall put My Name on the sons of Israel" (Numbers 6:27).

At the beginning, we wrote the Name as being equal to one thousand five hundred. One thousand five hundred times sixty myriads are ninety thousand myriads [representing] ninety thousand myriads of destroying angels. "May He make you a thousand times more than you are" (Deuteronomy 1:11) – gives one times sixty thousand myriads. Add one third for the heaping [of the measure] and one has ninety thousand myriads. Therefore, two thousand *Bat* (בת, daughter) contain three thousand. The Name is one thousand five hundred. And similarly, the ark and its cover are one thousand three hundred fifty handbreadths. One thousand five hundred times one thousand three hundred fifty equals two hundred and two myriads and five thousand. The altar was two hundred and two myriads and five thousand [measures] of the finger next to the thumb. "I saw the Lord standing by the altar" (Amos 9:1).

"*YHWH, YHWH, God, merciful, etc.*" (Exodus 34:6): *YHWH* is one thousand five hundred, as it was written above. The progeny of *Y*, such as *AAAAAAAAAA* and also *AAAAAAAAAB* – and so all of them – are forty words where each word equals ten. And thus, they all equal four hundred. Reckon one thousand five hundred times four hundred, and one has sixty myriads. This indicates that [the number of Jews that left Egypt] corresponds to His Name. *YWD* times *HA WWHA* is four hundred eighty; *HA* times thirty-six is two hundred twenty-eight; *WW* times *HA HA YWD* is four hundred eighty-four; *HA* times *YWD WW*

HA is two hundred twenty-eight. Together, they equal one thousand three hundred two, and the curtains of goat hair were one thousand three hundred two cubits. Thus, "They have defiled the dwelling-place of Your Name to the ground" (Psalm 74:7). This refers to Shiloh, where the Tabernacle was present.

YHWH: *Y* times *HWH* is one hundred sixty; *H* times *YWH* is one hundred five; *W* times *YHH* is one hundred twenty; *H* times *YHW* is one hundred five. One hundred sixty, one hundred five, one hundred twenty, and one hundred five equal four hundred ninety. From the destruction of the first Temple up to the destruction of the second Temple there were four hundred ninety years.

The [numerical value] of the Name is twenty-six, and that of the appellation [*Adonay*] is sixty-five. *Adonay* times *Adonay*, which is sixty-five, equals four thousand two hundred twenty-five – the many [years] from the time the world was created until the Messiah comes (*Avoda Zara* 9b). The three missing [years] are the four letters of the Name. Reckon the progeny of *Adonay* – four thousand two hundred twelve – and reckon *Adonay*, and one has four thousand two hundred eighty-three. For there are four thousand two hundred eighty-three constellations in three hundred sixty-five days and a quarter.

The word 'intimating those that rest' (*מנוח*, *Manoach* [the rest, *Nach*, on *Shabbat*] spelled in full [with a *Waw* has the numerical value of] *Adonay Waw* (*אֲדֹנֵי ו'*), to indicate that the Creator created them corresponding to His Name. Thus, "He calls them all by names by the greatness of His might, for He is strong in power" (Isaiah 40:26). Concerning the spelling [of the sentence], if one said, "May *Yosah* strike *Yosah*" (*Sanhedrin* 26), he inserted a *Samek* among the letters of the Name corresponding to the sixty

letters of the Priestly Blessing. “And he said, I came naked out of my mother’s womb, and naked shall I return there (...) Blessed be the Name of the Lord” (Job 1:21) – are sixty letters. Using the *ATh-BSh* method, the word ‘Name’ (שם, *Shem*) is equivalent to ‘in Me’ (בִּי), for the Name was on His forehead. Therefore, the Name was on the high priest’s forehead.

The progeny of Isaac (יצחק, *YTzChQ*) [is as such]: The progeny of *Q* is three hundred ten, and one hundred times three hundred ten is thirty-one thousand. The progeny of *Tz* is two hundred forty-eight words. Ninety times two hundred forty-eight is twenty-two thousand three hundred eighty. The progeny of *Y* is nine words. Nine times ten are ninety. The progeny of *Ch* is five words. Five times eight are forty. Thus, the progeny of Isaac is thirty-one thousand twenty-two thousand three hundred twenty, ninety, and forty altogether – fifty-three thousand four hundred fifty plus the four letters of Isaac. Thus, there is six hundred fifty-eight plus fifty-three thousand. The years of Jacob were one hundred forty-seven years. With three hundred sixty-five days in a year, one had fifty-three thousand and six hundred fifty-five days – three days less. Alternatively, one hundred forty-seven quarters of days equal thirty-six, so that there are thirty-three extra days, for he lived thirty-three years less than Isaac. Abraham lived five years less than Isaac corresponding to the *He* that was added to Abram. Considering the progeny of Isaac, how do the letters of Isaac hint at Jacob? Because the progeny of *Tz* is two hundred forty-eight, the progeny of *Q* is three hundred ten; the progeny of *Y* is nine; and the progeny of *Ch* is five. Thus, if one combines two hundred eight, three hundred ten, nine, and five, one has five hundred seventy-two words. Jeshurun has the numerical value of five hundred

seventy-two. Concerning Jacob (יעקוב), subtract Jacob from this and reckon the [subsidiary letters] joined to Jacob: *WD YN WP W YTh* (ת"ו י"ן ר"ף ו' = 572). They will have the numerical value of [=] 'Jeshurun' (ישורון). Jeshurun has the numerical value of *WWTHYQMW* (ו"ו וותיקמ"ו = 658); Jeshurun [equals] 'and the old ones' (וותיקים = 572). Why do the days of Jacob hint at the letters of Isaac and their progeny? It was written, "And Isaac prayed to the Lord" (Genesis 25:21) – that she should bear a son. Since it was written, "Jacob, who redeemed Abraham" (Isaiah 29:22), but it was not written, "Who redeemed Isaac", therefore it is considered as if he also redeemed Isaac, "For in Isaac your Seed shall be called" (Genesis 21:12).

The progeny of Isaac [is as it follows]: *Y* are ten words and seventeen letters; *Ch* is twelve letters and five words; *Tz* is two hundred forty-eight words and one thousand nine hundred forty-seven letters; *Q* is four hundred ten words and one thousand nine hundred sixty-six letters; the progeny of *Sh* is two thousand three hundred seventy-eight words and twenty-one thousand nine hundred thirty-three letters. Six hundred thirteen thousand four hundred is *Yischaq* (ישחק) [an alternative name for Isaac]. The progeny of *Yischaq* is six hundred thirteen thousand four hundred plus thirty-three thousand, plus ninety, plus five. Thus, the total of *Yischaq* is six hundred forty-seven thousand six hundred fifty – the same as the number of days from the Creation of the world until Isaac was born. Thus, he is called *Yischaq*. "In the image of God (בצלם אלהים = 248)" (Genesis 1:27) has the numerical value of [=] 'Abraham' (אברהם). 'Image' (צלם = 160) in *Ath-BSh* is *HKY* (הכ"י, indeed = 35). 'Image' and *HKY* have the numerical value of one hundred seventy-five, for he

lived one hundred seventy-five [years]. 'Image' in *AL-BM* is 'a wolf' (לְנִי = 10), for it was decreed that the image of man was turned into the image of a wolf, and a wolf back into a man. In German, this is called a werewolf.

The measure of a ritual bath is six hundred forty-eight handbreadths. Four index fingers times four is sixteen, and multiplied by five index fingers high it gives one hundred per handbreadth. One hundred times six hundred forty-eight is sixty-four thousand eight hundred. The days of Isaac were sixty-four thousand eight hundred days, if there are three hundred sixty days in a year. For purity comes to the sons of Jacob that are born and circumcised after eight days. Alternatively, Isaac was born from Abraham, who was circumcised and immersed [in a ritual bath] – and Sarah [also] immersed.

Alternatively, reckon the handbreadth such as for index fingers by four and four in height, which gives a sixty-four. Also, reckon the handbreadth such as six small fingers by six small fingers and six small fingers in height, and the handbreadth will be two hundred sixteen small fingers and sixty-four index fingers – a total of two hundred eighty times six hundred forty-eight handbreadths, which is one hundred eighty-one thousand four hundred eighty. This too is the number of parts in seven days and seven nights, while there are one thousand eighty parts in one hour. This teaches that one should beware of the impurity of a corpse that lasts for seven days, and of the menstruant needing to immerse in a ritual bath. And it was written, "On the day of impurity and on the day of purity" (Leviticus 14:57), to indicate that one estimates the ritual bath of purity according to the days. Why through the combination of the index and small finger? To indicate that a small and large person are the same. A small person should not say, "It

was written: 'He shall wash all his flesh in water' (ibid. 15:16)", so that for a small person it suffices if there is [sufficient water] for his needs [to cover him]. Therefore, one has the combination of the index and small finger, to indicate that there must not be less than six hundred forty-eight handbreadths. Therefore, the pure table is the same measure as the ritual bath of purity – six hundred forty-eight. Six hundred thirteen precepts are twenty-three books and the twelve [minor prophets]: "The words of the Lord are pure words" (Psalm 12:7).

Jacob is called Israel Jeshurun. Jacob (יעקב), Israel (ישראל), and Jeshurun (ישורון) have the numerical value of one thousand three hundred one. Also, reckon Nun as five hundred, and this results in two thousand plus one extra, for Jacob established the *Shabbat* boundary as being two thousand plus one. "Moses commanded us a law, the inheritance of the congregation of Jacob" (Deuteronomy 33:4) – the letters with values of hundreds in this verse are ThR ShTh ShR QQ QRShTh QRShTh (ת'ר' ש'ת' ש'ר' ק'ק' קרש"ת קרש"ת), a total of two thousand corresponding to the two thousand years that the *Torah* preceded [the Creation]. And corresponding to the two thousand years, it was decreed that which should be in the world: "And I was day by day" (Psalm 8:30). And corresponding to them, there is, "My delight was with the sons of men" (ibid. 8:31). And corresponding to them, there are the two thousand of the boundary of *Shabbat*. "Moses commanded us a law, the inheritance of the congregation of Jacob" – has the numerical value of two thousand four hundred twenty-one, and it has twenty-seven letters. This corresponds to the two thousand four hundred forty-eight years from the Creation until Israel received the *Torah*, for the *Torah* waited for the coming of

its partner. 'Moses our master' (מֹשֶׁה רַבֵּינוּ, *Moshe Rabeinu*) has the numerical value of six hundred thirteen, and so too the names 'Moses and Aaron' (מֹשֶׁה וְאַהֲרֹן) or 'Moses and Aaron' (מֹשֶׁה וְאַהֲרֹן) have the value of six hundred thirteen. Abraham (אַבְרָהָם): Reckon the final *Mem* as six hundred, and Abraham will equal eight hundred eight. *Yishchaq* (יִשְׁחָק, an alternative spelling of Jacob) is eight hundred eight. And [in] *Jeshurun*, the *Nun* is eight hundred eight – altogether one thousand two hundred twenty-two. Thus, Abraham, *Yishchaq*, and *Jeshurun* are one thousand two hundred twenty-two – the same as the years from Creation until Israel received the *Torah* at Mount Sinai. This indicates that the Holy One remembered their merit and the world survived due to them, until the *Torah* was given. Jacob, Israel, and *Jeshurun*: If one reckons *Nun* as six hundred and not fifty, they equal two thousand less fifty-nine. From Creation until Abraham was three years old, it was two thousand less fifty-nine, for [the world] survived for the merit of Jacob: "Jacob, who redeemed Abraham" (Isaiah 29:22). Abraham lived one hundred seventy-five years, Isaac one hundred eighty, and Jacob one hundred forty-seven – a total of five hundred two years. Therefore, by the golden calf he said that God should remember the patriarchs, but not at the time of the spies. [This is because] the five hundred two years up to the Tabernacle were due to their merit. But once the Tabernacle was built, it was sufficient to protect Israel, and there was no need for other merits.

"Blessed is the Lord God, the God of Israel, who alone does wonderful things. And blessed be His glorious Name forever; and all the earth is filled with His Glory! *Amen* and *Amen*" (Psalm 72:18-19). Once he said: "Blessed is the Lord". Why does he need to say, "And blessed be His

glorious Name”? Because the Holy One revealed the Name to Abraham, and He revealed a Throne on which there was kingdom. And the Throne was far from the Glory. He did not say ‘a blessing’, for he saw kings emerging from Isaac and from Ishmael. He showed Isaac the kings of *Edom* with darkness spread over their thrones, and he did not say ‘a blessing’. He showed Jacob the throne of David and Solomon and he began to bless, for he saw no foreign king over Israel, as it was said: “You may not set a stranger over you, who is not your brother” (Deuteronomy 17:15). When he saw the Glory and a staff ruling over the constellations of the nations, He said to Him: “Those whom you see are David, Solomon, and the Messiah”. Thus, “Solomon sat (*Yashaw*) on the Throne of the Lord as king” (1 Chronicles 29:23). Did he sit [on God’s Throne]? Rather, the Glory sat beforehand and told the patriarchs: “So it will be with Solomon”. Therefore, when “Solomon sat on the Throne of the Lord as king”, Jacob said: “Blessed be His glorious Name”. For the purpose of the appearances of God to the prophets or the patriarchs – such as “And the Lord appeared to him” (Genesis 18:1), “To God Who appeared to you” (ibid. 35:1) – is that they saw all that would happen to their seed. When He said to him, “Kings shall come out of your loins” (ibid. 35:11), he showed him the Throne and those that would sit on the thrones before the Throne of Glory: “His Throne is as the sun before me” (Psalm 89:36). He showed Abraham and Jacob the expanding light, the noise of the multitude, and the Name of God written explicitly over him. When the light was expanded, the Name of God was seen written upon him, and at the beginning of the expansion the Glory was “God the Almighty” (Genesis 35:11). At the beginning, the Glory was seen as various colors, objects, and voices, even though they were only

one. Then, it expanded in power, and He said to the one seeing the Glory: "This is a sign for your seed that they will multiply in this fashion". Thus, it was said: "And the Lord appeared". They saw the visions of the Glory – a powerful vision enlarging in many visions. Thus, "I am God the Almighty" (ibid.). Just as the visions increase, so "Be fruitful and multiply" (ibid.). "And the Lord appeared" – He saw the beginning and the end, [i.e.] many visions and angels before him. The vision was unusual, issuing commands. It is not that the vision spoke, but it sealed and decreed, and it did not invalidate. Thus, to Abraham and Jacob that had many children it appeared as the Lord and the Almighty, while to Isaac that gave birth only once it was said: "And may God the Almighty bless you, and make you fruitful, and multiply you, so that you may be a multitude of peoples. And may He give you the blessing of Abraham" (Genesis 28:3-4). He did not say "My blessing", for that which was said to Isaac was not the same as that said to Abraham and Jacob: "I am the Almighty God! (...) And I will multiply you exceedingly (...) And I will make you exceedingly fruitful" (ibid. 17:1, 6); "And He said to him, I am the Lord that brought you out of Ur of the Chaldees" (ibid. 15:7). Concerning Jacob, it was written: "And behold! The Lord stood above it, and said, I am *YHWH*, the God of Abraham your father" (Genesis 28:13); "And God said to him, I am God Almighty. Be fruitful and multiply" (ibid. 35:11). But about Isaac, it was written: "And the Lord appeared to him the same night, and said, I am the God of Abraham your father" (ibid. 26:24). To Isaac, it was not said "I am God Almighty", for he gave birth to Esau and Jacob in one birth. When it was said, "I appeared to Abraham, to Isaac, and to Jacob as God Almighty; but I was not known to them by My Name *YHWH*" (Exodus 6:3), "My Name *YHWH*" refers only to

Abraham and Jacob, while only “I appeared” refers to Isaac. This is similar to “These were the sons of Jacob born to him in Padan-Aram” (Genesis 46:27), where Benjamin was not yet born. Therefore, Isaac only saw one vision, while Abraham and Isaac saw a powerful vision, expanding visions, and God upon a Throne. Thus, “I appeared (...) as God Almighty” (Exodus 6:3); “And I said My Name *YHWH* to them”; “I am *YHWH* (...) This is My Name” (ibid. 3:2, 15) – I will fulfill the subject of the visions. The Name *YHWH* indicated that He would fulfill the promises, for “I was not known” (ibid. 6:3) to the patriarchs. Alternatively, “Was I not known to Israel?” is a rhetorical question. Certainly, I was known to them! When you say, “The Lord God of your fathers”, I was already known to them through their increase and their fruitfulness, for they multiplied into myriads.

YHWH [is vocalized to mean “the One Who is”], for He is present for a person when he calls Him in truth and studies the *Torah* for its sake, as it was said: “And the living creatures kept running and returning” (Ezekiel 1:14). The worshipper goes before Him. And when he is finished, he returns. “Running and returning” – has the numerical value of *Torah*. At the time that the *Torah* was given [with] the Ten Commandments, the speech [of God] drove them twelve miles away, and it drew them back twelve miles for every commandment. Thus, altogether this was one hundred twenty miles. Was it possible to walk this far in one day? Rather, the speech [of God] drew them near and distanced them such as the living creatures that run and return. Just as it was said about the living creatures, “And the likeness of the living creatures; they looked like burning coals of fire” (Ezekiel 1:13), so was Israel at the time of the commandments, as it was said: “From the midst of the fire, like us” (Deuteronomy 5:26); “They sat down at your feet”

(ibid. 33:3) – the same as the living creatures that are under the Throne of Glory. “And there was a voice from the firmament” (Ezekiel 1:25); “He made you hear His voice out of Heaven” (Deuteronomy 4:36); “The four of them had one likeness” (Ezekiel 1:16) – so were all of Israel. “And a brightness to it all around, and out of its midst, like the color of polished bronze out of the middle of the fire” (ibid. 1:4); “And there was a hiding of His strength” (Habakkuk 3:4) – this is why we say this biblical portion on the Festival of Weeks. Thus, “Running and returning” hints at the *Torah*. “Running and returning” hints that whoever runs to keep the *Torah* will return to the place where the *Torah* was – inside the Throne together with the higher souls of the righteous.

“The first row shall be a sardius, a topaz, and a carbuncle in the row (...) An emerald (*Sapir*)” (Exodus 28:17-18). This represented Yissachar, for he was a studious of books (*Sefarim*). And the Holy One dwells within the *Torah* and is found with those that are knowledgeable of the Book. “And the fire was bright, and out of the fire went forth lightning” (Ezekiel 1:13) – this is connected to “At the light of Your arrows they go, and at the shining of Your gleaming spear” (Habakkuk 3:11). “Your spear” – is fire that goes out swiftly. It goes out of the fire such as a blacksmith who takes out whitened metal that produces white sparks. When they go out together, lightning comes out. Why was the Throne of Glory necessary? For, when the thought arose of creating the world, He should have given the *Torah*. He created the world first to indicate that the purpose of creating the world was so that people should study the *Torah*. And speech was created for man in order to study the *Torah*. The Holy One dwells over the *Torah*, which is in the Throne. The *Torah* is in an ark and the Divine Presence is on the Throne, while the *Cherubim*

surround the Throne and the word emerges from between the *Cherubim*, for the upper realms cannot hear unless the word comes from between the two *Cherubim*. The word divides into four directions, and there is a slight delay for each word, so that the living creatures can leap at each word. So, the fire and the word do not fall on them. Also, they cannot bear the word, for it is so loud. Therefore, the living creatures run and return, so that the noise of the word does not fall upon them. You might ask why Moses heard the word without the ministering angels hearing it. So, why would God not speak without the living creatures hearing everything? The answer is that before Moses entered the place of the Glory he said: "It suffices for me to be behind the ministering angels". But once he already entered the place of the Glory further in than the ministering angels, then Moses heard and not the angels. The prophet said: "I then saw the Lord sitting on a Throne, high and lifted up" (Isaiah 6:1). And it was written: "For my eyes have seen the King *YHWH*" (ibid. 6:5). But the ministering angels do not see the Glory, for they cover their faces with two [wings] in order not to see. But it was written: "And he shall behold the likeness of the Lord" (Numbers 12:8). After he entered before the Glory, he saw more than an angel saw.

Proof of this is that, when one studies the Work of the Chariot, the angels gather with rejoicing such as that of bride and groom in order to hear. If they know, why do they need to listen? You might ask why the angel of death cried out, "This is the subject of the Chariot"? Rather, he is ready to rise up, if the person does not expound correctly, and to punish, like it happened to the child that had an understanding of [the esoteric subject] of the *Chashmal*. Alternatively, even if the angels were next to Moses, they

could not have heard, for the voice spoke in a restricted space.

It was written: “He broke in pieces the copper serpent” (2 Kings 18:4). Did no righteous person arise from Moses up to Ezekiel? The answer is that the Holy One left him an opportunity to distinguish himself. If so, why did He punish any righteous person that did not do so [beforehand], since this was directed by heaven? The answer is that, if the early ones were meritorious, they would have left nothing undone, for Moses left nothing [undone], as it was said: “These are the commandments” (Leviticus 27:34). This teaches that from him on no prophet could innovate anything. Thus, it was because they were not meritorious. Sometimes, a generation does not listen to a righteous person, and the righteous person says: “Since I did not merit that it was done through me, may it be accomplished by my seed after me or through other righteous people”; “For you saw no likeness on the day the Lord spoke to you” (Deuteronomy 4:15). You might ask why it was written, “And God created man in His image; in the image of God He created him” (Genesis 1:27). If someone said this to Moses, he would answer: “Did you see the first man? Since you did not see the first man, you saw no image and you know no image”. For the sages say that every person is like an ape compared to Adam and Eve, and the face of Adam was like an ape compared to the appearance of the Divine Presence (*Bava Batra* 58a). Why was Eve not counted among the four beautiful women in *Megilla* (15a), which were Sarah, Rahav, Abigail, and Esther? For when they say, “Like an ape compared to Eve”, they specifically mean image and not beauty. When the sages say, “‘And the maiden was beautiful until an extreme’ (1 Kings 1:41) – until Sarah but not until Eve” (*Yalkut Shimoni* 1; Kings, *Remez* 166), this means that she

did not reach the image of Eve. But concerning Adam, this refers to both image and beauty: "Rav Cahana had something of the beauty of Rabbi Avihu, and Rabbi Avihu something of the beauty of Jacob, and Jacob something of the beauty of Adam" (*Bava Batra*, *ibid.*). "Did you see (*Har-Ishon*) the first man born?" (Job 15:7) – seeing is described as 'pupil of the eye' (*Ishon*), just as the vision of a mirror is similar to the vision of the pupil. For a person sees an image in the pupil of his eye. "And four faces were to each one. The first face was the face of a *Cherub*, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle" (Ezekiel 10:14) – the word face is mentioned twice concerning the man and the *Cherub*. Every man has an image above, for man [below] is a flatterer who is far from the Glory: "For a flatterer shall not come before Him" (Job 13:16). Every man has an image above that is like the face of a child and the face of an adult. And most people look the same whether young or old, to indicate that a young person must control his evil inclination the same as an old person. "The face of a man" – comes to indicate the following. Because it was written, "Before His elders there will be glory" (Isaiah 24:23), one may have thought that man is fit to be in the Chariot, since he did God's will for many days up to his old age, whereas someone who died in his youth may have sinned if he lived up to the old age. Therefore, "The face of a *Cherub*" indicates that a youth too is like an old person, and he is inside the bundle of life beneath the Throne of Glory. If it only mentioned the "The face of a *Cherub*" and not "The face of a man", one might have thought that a youth who never tasted the taste of sin is fit to be beneath the Throne of Glory, but not someone who repented. Therefore, one needs them both. Because of this, 'face' is repeated in both man and *Cherub*, to indicate that the face

of a *Cherub* teaches about the face of a youth, and that the face of a person teaches about the face of an old man. The righteous person who never tasted sin and the repentant have the status of '*Cherub*' and 'man'. Also, the verse says "The face of a man, the face of a *Cherub*", and it repeats "Face, face" for man and the *Cherub*, to teach that "The sun rises and the sun sets" (Ecclesiastes 1:5). The face of one – the face of the *Cherub* – is born before the righteous person dies. Therefore, "The righteous one perishes" (Isaiah 57:1), and in the end the righteous is taken away – a righteous in place of a righteous.

YHWH indicates that He is capable of many appearances (*Hawayot*) and appears to prophets according to the needs of the hour, such as "And it will be, while My Glory passes by, I will put you in a cleft of the rock" (Exodus 33: 22); "A plague went before Him, and lightning went forth at His feet" (Habakkuk 3:5); "It tore the mountains, and broke the rocks" (1 Kings 19:11); "And I will cover the rock until after the face of wrath passes". "And I will cover you with My hand while I pass by" (Exodus 33:22); "And when I am distant from you, you can glance a little, and I will cover with My hand to a small extent". You can see that, when there is no cloud over the sun, one cannot look at it, but when there is a little cloud one can look. Therefore, He needed to cover with His hand so that he could look and describe the appearance of the *Cherub* afterwards. "And I will take away My hand, and you shall see My back parts" (ibid. 33:23) – the Glory that appears after the face of wrath. He showed him the knot of the phylacteries to indicate that, if he was careful concerning the phylacteries, he would not have been killed in war, as it was hinted in the verse: "He tears off the arm and the crown of the head" (Deuteronomy 33:20). Therefore, someone speaking between one phylactery and another returns from the ranks

of war (*Sotah* 44b). The countenance of wrath precedes the countenance of mercy, as it was said: "God is jealous, and the Lord revenges; the Lord revenges and is a possessor of wrath. The Lord takes vengeance against His foes, and He keeps wrath against His enemies" (Nahum 12:3). Afterwards it was said: "The Lord is slow to anger, and great in power (...) He rebukes the sea (...) The mountains quake from Him (...) and the earth is lifted up from before Him (...) Who can stand before His fury? (...) His fury is poured out like fire, and the rocks are broken down because of Him" (Nahum 1:2-6). Thus it was said: "It tore the mountains and broke the rocks in pieces". And thus, it was said: "I will place you in the cleft of the rock" (Exodus 33:22). Afterwards, when it mentions the angry countenance, it then writes: "The Lord is good, a stronghold in the day of trouble; and He knows those who trust in Him" (Nahum 1:7); "And it will be, while My Glory passes by (בַּעֲבוּר, *Ba-'avor*), I will put you in a cleft of the rock" (Exodus 33: 22). [The letters of *Ba-'avor* are] written [in a way that also reads] 'in the wrath' (בְּעֵבֶר, *Be-Ever*) of My Glory, with anger. When the Glory is expressed in My anger, "I will put you in the cleft of the rock"; "Hide for a little moment, until the fury has passed by" (Isaiah 26:20). Thus, 'in the wrath' means until the wrath passes – while My Glory passes. When the Glory is through My anger, it is expressed with awe: "His lips are full of fury, and His tongue like a devouring fire" (ibid. 30:27). And you cannot see this Glory full of wrath against enemies. The angels will see the vision of the wrathful Glory and fight the enemies. So long as the Glory is wrathful, the angels inspire soldiers to fight. And after the wrath leaves the Glory, He instructs to do no more: "So My anger shall be fulfilled, and I will cause My fury to rest on them" (Ezekiel 5:13). And the angels will no longer inspire war. "I will cover you with My

hand until I pass” – but to merely avert, the eyes will not be shielded from the Glory. Similarly, “Moses hid his face, for he was afraid to look upon God” (Exodus 3:6). Also, “With two he covered his face” (Isaiah 6:2).

“I will cover (וּסְכֹתִי, *We-Sakosi*) you with My hand” – if [the root of this word] ‘to cover’ (*Sekak*) means from above, why do the sages explain the three times that the *Sukkah* [the tabernacle or hut during the Festival of Tabernacles] is written in the *Torah* as referring to walls (*Sukkah* 4a)? For it was written: “And He made darkness coverings (*Sukkot*) around Him” (2 Samuel 22:12) – indicating that *Sukkot* can be around. And thus, they explain that the word *Sukkah* is talking about the four walls. “And I will take away My hand, and you shall see My back parts” – as a person that covers his friend with his hand until he passes. “You will see My back parts” – the countenance that comes after the countenance of wrath. But the countenance of wrath will not be seen. If so, how do we understand afterwards the countenance of the *Cherubim* [that Moses saw even at times of wrath]? Rather, the verse means: “My face will not be seen by others, but you will see it”. And thus, “He shall behold the likeness of the Lord” (Numbers 12:8). What does it mean that it “Will not be seen”? This refers to the high priest on the Day of Atonement. But you will see the manufactured *Cherubim* both after a countenance of wrath and after a countenance of pleasantness. Therefore, the subject of the Tablets over which the *Cherubim* were constructed is juxtaposed to this verse, and the voice came out from between the two *Cherubim* – whether of wrath or mercy. “God has spoken once; twice I have heard this” (Psalm 62:11) – this concerns the two verses prophesied by Hosea, the son of B’eri, which he placed in the book of Isaiah. Also, “Turn to Me, and be saved, all the ends of the earth” (Isaiah 45:22)

– this was said in the days of David when Yeter the Ishmaelite converted. We find that they write about generations that were after the prophets a number of years at the time of the second Temple: “And Jeshua fathered Joiakim, and Joiakim fathered Eliashib, and Eliashib fathered Joiada, and Joiada fathered Jonathan, and Jonathan fathered Jaddua” (Nehemiah 12:10-12). Below, it was said, “The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua” (ibid. 12:22), replacing ‘Jonathan’ with ‘Johanan’. Indeed, while discussing the opinion of the sages, tractate *Mo’ed* often switches Rabbi Johanan with Rabbi Jonathan, since in the Book of Ezra they are switched as well. It is not that Rabbi Jochanan was a disciple of Rabbi Jonathan, but it speaks about Rabbi Jonathan himself. Similarly, “The boys which God has favored (*Chanan*) your servant” (Genesis 33:5) has the same meaning as ‘given’ (*Nathan*); “And grant me Your law graciously (*Chanani*)” (Psalm 119:29). Joshea, the son of Jehozadak, was in the days of the prophets, and after him were Johoakim, Elyashiv, Yoyada, Jonathan, and Joddea, giving us five generations. We find that in the first generation Simon the Righteous was from the remnants of the Great Assembly. Second were Antigonus, Yosi, the son of Yo’ezer, and Yosi, the son of Yohanan. Third were Yohoshua, the son of Perachya, and Nitai from Arbeil. Fourth were Shimon, the son of Shetach, and Yehuda, the son of Tabai. Fifth were Shemaya and Avtalyon. Sixth were Hillel and Shamai. Raban Yohanan ben Zakai was present at the destruction of the Temple. It is known that he was of the fifth [generation] many years after Hagi, Zechariah, and Malachi. He said that the heads of the families were written next to Joddea, and that tradition taught that there were two. Since nothing was not written in the days of the prophets, so it is with the rest of the

tradition [concerning the texts]. For there are many traditions in the *Torah* saying how many times a word is read [in different way than its spelling], and he brings cases from the Chronicles and from Ezra. We learn from this that during the later generations in the days of Joddea the strength of their wisdom lessened, and forgetfulness was common, for the nations were ruling. And they were already speaking the languages of the nations. In Babylon, even though they spoke Aramaic, it was still related to Hebrew. Also, they said: "Tomorrow we will be returning to the holy land, and they will separate those that speak Ashdod's speech"; "For then will I turn to the people a pure language" (Zephaniah 3:9). When the minds could no longer receive, they said: "Let us hint for those that understand". Thus, there are hints in the crowns of letters, hints through hidden letters, hints through transposed letters, and some hints are through the full and defective spelling.

Rebbi, the redactor of the *Mishnah*, did the same. It contains all the precepts, and everything in the *Baraitot* and *Toseftot* is in the *Mishnah*. For Rabbi Ila'a said: "If anyone asks me anything concerning the *Toseftot* of Rabbi Chiya and Rabbi Oshaya and I do not know it from the *Mishnah*, etc". Thus, we see that there is nothing in the *Tosefta* that is not in the *Mishnah*, for, if Rebbi did not teach it, from where would Rabbi Chiya know it? Rebbi saw that the people did not have the strength to learn everything, and he shortened it, so that an understanding person could know through analysis. Similarly, the books of the Prophets also wrote briefly. Some hinted by writing [superfluous words such as] 'and', *Et* (the direct object), 'as well', writing one exclusory term after another; writing 'only', and many other ways. Thus, the sages say that "They gave the sense" (Nehemiah 8:8) – the hints for

orally transmitted teachings (*Megilla* 3a). To Moses, many prophets and their prophecies were revealed. And therefore, a prophet was henceforth not permitted to innovate: "And never since has a prophet like Moses arisen in Israel" (Deuteronomy 34:10). In the time of the first Temple, there were tablets of the law. The Divine Presence and the *Cherubim* existed [in the Temple]. The "Fire of the law" (Deuteronomy 33:2) from which the commandments had been spoken crouched on the altar. The angels who had accompanied the Divine Presence and the *Torah* were still in the land and expanded people's understanding. The laws of purity were observed in the land as the precepts were connected to the land, and there was a perfect knowledge of the *Torah* in the land. They used to revise the *Torah*, the Prophets, and the Writings, until fire surrounded them, as it was in the generation of the desert. As it was said, "Speaking out of the midst of the fire as we have" (ibid. 5:26). This teaches a general rule that this situation existed only for the inhabitants of the Holy Land. When they studied, light appeared over them, and every bird flying over them was burnt (see *Sukkah* 28). The *Torah* of the land of Israel was precise as that given at Sinai.

"And behold! A ladder was set up on the earth" (Genesis 28:12). "Set up on the earth" – has the numerical value of *Torah*. "And the top of it reached to Heaven! And behold! The angels of God" (ibid.) – every bird that flew over Yonatan, the son of Uziel, was burnt (*Sukkah* 28). "And behold! The angels of God were ascending and descending on it" (ibid.) – this is similar to those that study the Work of the Chariot, where the angels hear and declare, "These are the Works of the Chariot". "Ascending and descending on it" (ibid.) – with rejoicing such as that of a bride and a bridegroom. Alternatively, "Ascending" refers to [the

righteous] Rabbi Akiva who ascended, while “Descending” refers to [the wicked] Ben Zoma, Ben Azai, and the other. “A ladder set up (סל"ם מצ"ב = 262)” – has the numerical value of [=] ‘Chariot’ (מרכ"ב, *Merkav*), and “Set up on the earth (מוצ"ב ארצ"ה = 434)” has the value of [=] ‘the judgment’ (המשפ"ט, *Ha-Mishpat*). “And the top of it reached to heaven” (ibid. 28:13) – its judgment touched the heavens. “And behold, the angels of God were ascending and descending on it” (ibid.) – is similar to the expression, “We begin with this [study of the *Torah*] and we conclude with it” (*Pesachim* 87b). And it is similar to the expression, “The judges are sitting and the books are open”; “And behold! The Lord stood above it” (ibid.); “The Lord stands up to plead His case” (Isaiah 3:13). The ladder is Samson, and the angels of the Lord are the one that appeared to Manoach and his wife: “The Lord was standing on top of it”. When he did not shave his hair, “The top [head] of it reached”, “And no razor shall come upon his head” (Judges 13:5). “And behold, a ladder” hints at “Until when shall be the end of these wonders?” (Daniel 12:6); “Set up on the earth”; “And I heard the man clothed in linen, who was on the waters of the river” (ibid. 12:7); “And the top of it reached to the heaven”; “When he held up his right and his left hand to Heaven” (ibid.); “And behold, the angels of God”; “And behold, there stood another two, the one on this side, and the one on that side of the bank of the river. And one said to the man clothed in linen” (ibid. 12:5,6). “Ascending and descending” – “Ascending” are the ministers of the nations; “And descending” are the ministers of Israel. In the ultimate future, “He shall punish the host of the high place on high” (Isaiah 24:21) – He will take down the ministers of the nations and the ministers of Israel will ascend. “A ladder” – Jacob had his dream one year after the angels

were sent to Lot. “A ladder was set up on the earth, and the top of it reached to Heaven” – for it was decreed from heaven “That the Most High rules in the kingdom of men” (Daniel 4:17). “Ladder (סולם = 136)” has the numerical value of [=] ‘money’ (ממון, *Mamon*), “Ladder” has the numerical value of [=] ‘poverty’ (עוני, *‘oni*). He raises this person and lowers that person. “Set up on the earth, and the top of it reached to Heaven”; “The heavens, even the heavens, are the Lord’s; but the earth He has given to the sons of men” (Psalm 115:16); “And behold! The angels of God were ascending” – these are the righteous who do [good] with their money and ascend; “And Your charity, O God, is very high” (Psalm 71:19); “For Your mercy is great to the heavens, and Your truth to the clouds” (ibid. 57:11); “The top of it reached to Heaven”; “Children, life, and sustenance depend on the constellations” (*Mo’ed Qatan* 28b). Alternatively, “Wealth and honor are from before You” (1 Chronicles 29:12); “And behold! A ladder was set up on the earth”; “[Wealth is] a wheel that revolves around the world”; “And behold! The angels of God were ascending” – this indicates “The sons of God came to present themselves before the Lord” (Job 2:1). “And descending” – they descend to do what the upper ones commanded. “A watcher and a holy one coming down from Heaven” (Daniel 4:23); “And behold! The Lord stood above it”; “For He shall stand at the right hand of the poor” (Psalm 109:31). And He warns, “Be careful concerning Chanina, the son of Dosa” (*Pesachim* 112b); “Be careful concerning Nachmani” (ibid.). “A ladder” [has the value of one hundred and thirty] years, the age of Adam when he gave birth to Seth. “Set up on the earth, and the top of it reached to Heaven”; “Since the day that God created man upon the earth, and from the one end of the heavens to the other end of the heavens”

(Deuteronomy 4:32) – [which is the same distance as] from the earth to the heaven. “And behold! The angels of God were ascending and descending” – to see him. “For He made man in the image of God” (Genesis 9:6) no longer applied, for He had reduced himself to one hundred cubits. “And this is the gateway to heaven”; “Then hear in Heaven Your dwelling-place” (1 Kings 8:38) – which is opposite the celestial Temple. Corresponding to this, Jacob was a “Ladder” – [the numerical value of one hundred thirty] years when he went down to Egypt. “Ladder (136)” years had passed when Isaac was born. “And behold! The angels of God were ascending” – for He called to Abraham from the heavens. “A ladder was set up” has the numerical value of “This is the Ark (*Zeh Ha-Aron*)”. “And the top of it reaching the heaven” – for the cloud went out and reached the heaven. And then, “He rides on the heaven to your help” (Deuteronomy 33:26); “And behold, the angels of God”, “For My angels shall walk before you” (Exodus 23:23); “And I will send an angel before you” (ibid. 33:2) – ascending in order to throw hailstones, fire, lightning, and thunder over the enemies. And it was written: “And He rode upon a *Cherub* and did fly (...) And He made darkness coverings around Him, dark waters, thick clouds of the skies” (2 Samuel 22:11-12); “And descending” – and putting fear in the heart of the enemy due to the ark. “And behold, the Lord stood above it” – the Glory of stands over the *Cherubim*, the Divine Presence is among the *Cherubim*. “Where I will meet you” (Exodus 29:42); “And I will meet with you there” (ibid. 25:22).

“And behold the angels of God were ascending” – two; “And descending” – two, for a total of four. For four angels are written concerning Abraham, four concerning Jacob, and four concerning Israel. “And the Angel of

YHWH called to him from the heavens and said, Abraham! Abraham! And he said, Here am I" (Genesis 22:11) – one; "And the Angel of the Lord called to Abraham out of the heavens the second time" (ibid. 22:15) – two; "The Lord, the God of Heaven, Who took me from my father's house and from the land of my kindred, and Who spoke to me, and Who swore to me, saying, To your seed I will give this land: He shall send His Angel before you. And you shall take a wife to my son from there" (ibid. 24:7) – three; "And he said to me, The Lord, before whom I walk, will send His angel with you, and prosper your way. And you shall take a wife for my son from my kindred, and from my father's house" (ibid. 24:40) – four. Concerning Jacob, [it was written]: "And he dreamed. And behold! A ladder was set up on the earth, and the top of it reached to Heaven! And behold! The angels of God were ascending and descending on it" (ibid. 28:12) – one; "And the Angel of God spoke to me in a dream, saying, Jacob! And I said, Here I am" (ibid. 31:11) – two; "And Jacob went on his way, and the angels of God met him" (ibid. 32:1) – three; "The angel who redeemed me from all evil, bless the lads. And let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow like the fishes into a multitude in the midst of the earth" (ibid. 48:16) – four. Concerning Israel, [it was written]: "Behold, I send an angel before you, to keep you in the way, and to bring you to the place which I have prepared" (Exodus 23:20) – one; "For My Angel shall go before you and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites. And I will cut them off" (ibid. 23:23) – two; "And now go, lead the people to the place of which I have spoken to you. Behold, My angel shall go before you. And in the day of My visitation I will visit their sin upon them"

(ibid. 32:34) – three; “And I will send an angel before you. And I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite” (ibid. 33:2) – four. Thus, there were always four. Why so? It was so that, if the enemies surrounded them on four sides, the angels would protect them and give their enemies into their hands. And thus, “To deliver you and to give up your enemies before you” (Deuteronomy 23:15). The expression “They surround me” appears four times in *Hallel* (Psalm 118:11-12): “All the nations surround me” – one; “They surround me” – two; “Yea, they surround me” – three; “They surround me like bees” – four. Alternatively, this hints concerning the places that the angels have four attributes. There is a place where a person is successful with children and wealth; some [places] are successful with children and not wealth; some are successful with wealth and not children; and some are unsuccessful with both children and wealth, and one loses everything. Thus, “For He commanded” (Psalm 148:5) – one; “And His Spirit has gathered them” (Isaiah 34:16) – two; “And he has cast the lot for them” (ibid. 34:17) – three; “And his hand has divided it to them by line” (ibid.) – four. We thus have four places where the Holy One placed appointees over four different kinds of places. Therefore, we must always pray for help against mishaps so that the [places] should all be equally good. Therefore, it was said in proximity: “The wilderness and the desert shall be glad” – one; “And the desert shall rejoice and blossom as the crocus” – two; “And rejoice even with joy” – three; “And singing” – four. “The glory of Lebanon shall be given to it” – one; “The honor of Carmel and Sharon, they shall see” – two; “The Glory of the Lord” – three; “The majesty of our God” – four. “Then the eyes of the blind shall be opened” – one; “And the ears of the deaf

shall be unstopped" – two; "Then the lame shall leap like a deer" – three; "And the tongue of the dumb shall sing" – four. "A highway" – one; "And a way" – two; "The Way of Holiness" – three; "Those who go on the way" (Isaiah 35:1-8) – four. "And rose up and went to the place of which God had told him" (Genesis 22:3) – one; "And he saw the place afar off" (ibid. 22:4) – two; "And they came to that place which God had told him of" (ibid. 22:9) – three; "And Abraham called the name of that place, *YHWH* will see" (ibid. 22:14) – four. "And the priests brought in the ark of the covenant of the Lord into its place (one), into the holy place of the house (two), into the Holy of Holies (three), under the wings of the *Cherubim* (four) (1 Kings 8:6). "Over the place of the ark" (ibid. 8:7); "And I have set there a place for the ark" (ibid. 8:21); "Day and night toward the place" (ibid. 8:29); "If they pray toward this place" (ibid. 8:35); "The ark of the covenant of the Lord into its place" (ibid. 8:6); "Over the place of the ark" (ibid. 8:7); "Which your servant shall pray towards this place" (ibid. 8:29); "They shall pray toward this place, and You will from Your dwelling-place, etc." (2 Chronicles 6:21); "If they pray toward this place" (ibid. 6:26); "The prayer made in this place" (ibid. 6:40); "I have chosen this place" (ibid. 7:12); "To the prayer of this place" (ibid. 7:15); "To bring up the ark of the Lord to its place which He had prepared for it" (1 Chronicles 15:3) – we find 'place' mentioned in connection with the prayer of Solomon in Kings four times, for the angels have limits to their traveling and places. Therefore, do not ask why he said: "Because the way was crooked before me" (Numbers 22:32). Why did he not simply fly over Balaam? Similarly, "The spirit of the Lord spoke by me (one) and His word was in my tongue (two). The God of Israel said (three), The Rock of Israel spoke to me (four)" (2 Samuel 23:2). "And

my tongue shall speak of Your righteousness, of Your praise all the day long" (Psalm 35:28) – one; "With your honor all the day" (Psalm 71:8) – two; "My mouth shall show forth Your righteousness and Your salvation all the day; for I do not know how many they are" (ibid. 71:15) – three; "Your righteousness all the day long" (ibid. 71:24) – four. Because for a quarter of the day the speech comes from between the two *Cherubim* in the east, for a quarter between the two *Cherubim* in the south, for a quarter between the two *Cherubim* in the west, and for a quarter between the two *Cherubim* in the north. For there are four divisions [of the day] above. During one division, He studies; during one quarter, He judges; during one quarter, He feeds the world; and during one quarter, He sports with the *Leviathan* or flies in the eighteen thousand worlds. Thus, He divides the day into four portions. Therefore, "God called the light, Day. And He called the darkness, Night" (Genesis 1:5) – one; "Let there be lights in the expanse of the heavens to divide between the day and the night" (ibid. 1:14) – two; "The greater light to rule the day and the smaller light to rule the night" (ibid. 1:16) – three; "And to rule over the day and over the night" (ibid. 1:18) – four. "Who gives the sun for a light by day and the laws of the moon and of the stars for a light by night" (Jeremiah 31:34) – one; "If you can break My covenant of the day and My covenant of the night (two) so that there should be no day or night (three)" (ibid. 33:20); "If My covenant is not with day and night" (ibid. 33:25) – four. "He creates day and night (one) (...) And removes day and night (two) and separates between day and night (three) (...) And He ponders in His *Torah* day and night (four)" (Evening Prayer). And it was written: "Those who cut My covenant by sacrifice" (Psalm 50:5). And it was written: "From the right corner (...) by the altar" (2 Kings 11:11). Thus, the

altar is thirty-two cubits by thirty-two cubits, which is one thousand twenty-four. Some reckon the number of small finger lengths as there are in four days and four nights. And the ramp has the number of small finger lengths as there are seconds in two days and two nights. For there are four days when we do not read the scroll of the Law. And thus, the altar had to be the measure of four days. Thus, "For Your eyes to be open toward this house night and day" (1 Kings 8:29). For they were in distress for three days, and the Holy One does not leave his righteous ones in distress for more than three days.

The number of index finger lengths of the Ark was the same as the number of parts in three days and three nights, as it was said: "I will be with him in trouble" (Psalm 91:15). And it corresponds to the four days in the upper realms. "My tongue shall speak of Your righteousness, of Your praise all the day long" (Psalm 35:28) – one; "Let my mouth be filled with Your praise" (ibid. 71:8) – two; "My mouth shall show forth Your righteousness and Your salvation all the day; for I do not know how many they are" (ibid. 71:15) – three; "My tongue also shall muse on Your righteousness all the day long; for those who seek my evil have turned pale, they are brought to shame" (ibid. 71:24) – four. This corresponds to the four living creatures, and the word goes to the four directions. Thus, show-fringes have four corners and four double threads. This totals thirty-two, corresponding to the thirty-two wings with which they recite the song. Thirty-two wing-faces were removed from the living creatures by which they had said thirty-two [songs] inside. Only thirty-two wing-faces were removed from each living creature [leaving thirty-two]. And thus, there are thirty-two threads. If you consider the sub-threads [that comprise the threads] – *Tzwirnit* in German – and the threads that emerge, there are sixty-four threads

corresponding to the sixty-words in the section about show-fringes (Numbers 15:38), excluding the word "Speak to" (ibid.). This corresponds to the sixty-four faces of the living creatures, or the sixty-four wings of each living creature. This indicates that whoever is careful to wear show-fringes will have the Divine Presence above him as it appears over the living creatures. Thus, "Covering Yourself 'with light as with a robe' (או"ר כשלמ"ה = 602)" has the value of [=] 'show-fringes' (בציצית, *Tzitzit*). Therefore, the early elders used to look at their show-fringes in the morning and recite: "Bless the Lord, O my soul. O Lord my God, You are very great; You have put on honor and majesty, covering Yourself with light as with a robe; and stretching out the heavens like a curtain" (ibid. 104:1-2).

"Moses received the *Torah* from Sinai" (Ethics 1:1) – it does not say "At Sinai", for, when He spoke to him at the burning bush, he said, "You shall serve God on this mountain" (Exodus 3:12), the place where the Divine Presence dwells. The Glory came from Mount Sinai, and from Mount Sinai it went to the Tabernacle, as it was said: "He comes leaping on the mountains, skipping on the hills" (Song of Solomon 2:8). "I will go; I will return to My place until they confess their guilt" (Hosea 5:15). Therefore, at the beginning of Ezekiel the heavens opened, for the Glory emerged and stood above the mountain, rising in the heavens above opposite to Mount Sinai. Thus, in the days of Elijah there was a counsel of angels at Mount Sinai. Everyday, a voice emerges from Mount Sinai (*Berachot* 17b; *Mo'ed Katan* 18b). And since the days of Moses, the Glory and the angels have been there.

The *Midrash Wayechulu* states: "This is the book of the generations of Adam" (Genesis 5:1). God said to Israel: My sons, I know that you are written before Me in a book. For

every precept you perform, *Michael* stands before Me and writes. When I come to judge the nations and put them into the *Gehenna*, I will look at what it says of you in the book. *Michael*, your minister, will stand and argue your merits and you will be saved from the judgment of the *Gehenna*, as it was said, 'And at that time *Michael* will stand'" (Daniel 12:1).

"Let everything that breathes praise the Lord" (Psalm 150:6) – for the higher soul yearns to leave [the body and would do so] if the Holy One would not guard it. "Your providence has guarded my spirit" (Job 10:12). The *Midrash Wayechulu* commenting on "And Israel lived in Shittim" (Numbers 25:1) writes: "A person should not distract his mind from the Holy One for even one moment. For the Holy One does many wonders with a person every moment, and he does not know. Rabbi Chiya said in the name of Rabbi Ada from Jaffa: A person's higher soul ascends and descends within him every moment and yearns to leave him. How does it remain in his body? For the space of the world is filled with the Holy One's Glory, as it was said, 'Do I not fill the heavens and earth?' (Jeremiah 23:24). When it wants to leave, it sees its creator and returns back. From where do the men of the Great Assembly explain this? 'You, even You, are Lord alone. You have made the heavens, the heaven of heavens, with all their Host, the earth, and all things on it, the seas, and all in them, and You preserve them all' (Nehemiah 9:6)".

Concerning 'Breath' (נשם, *Nasham*), *N* times *Sh* is fifteen thousand. And *M* times fifteen thousand is sixty myriads, for sixty myriads are needed to accompany a corpse. And Moses said to sixty myriads of Israel: "May the Lord, the God of your fathers, make you a thousand times more than you are" (Deuteronomy 1:11). Thus, there

would be sixty thousand myriads of Jews, if they were good. But when they sinned and the Temple was destroyed, sixty thousand myriads of demons came to take revenge from them.

The *Midrash Wayechulu* states: “‘You have gone around this mountain long enough’ (Deuteronomy 2:3). Rabbi Tanchuma said: ‘Be silent before the Lord and wait patiently for Him’ (Psalm 37:7). Rabbi Yuden, the son of Simon, said: Be silent as the Lord that saw the destruction of His house and kept silent when the Edomites entered to destroy the Temple. Rabbi Simon said: Sixty thousand myriads of demons were standing at the entrance of the sanctuary with their faces turned heavenwards before God, so that He gives them the permission to afflict them. When they saw that He turned His face from them, they too assisted the enemies: ‘I will also turn My face from them, and they shall defile My secret place’ (Ezekiel 7:22). And so, it was said: ‘He has drawn back His right hand from before the enemy’ (Lamentations 2:3). Thus, Zion said: ‘He sent fire into my bones’ (ibid. 1:13). Be silent as God that saw the destruction of His house and kept silent”. Thus, “Who is like You, O Lord, among the powerful ones (אלים, *Elim*)?” (Exodus 15:11) – which is written as “Who is like among the dumb (למים, *Ilam*)”. Thus, “Who among the mighty is like the Lord (Yah)?” (Psalm 89:6). Even half His Name is awesome. And thus, the Aramaic translation of *Yah* is “The Awesome Name (*Dechilla Da-Shem*)”. It suffices the world to give praise with half the Name, as it was written: “Let everything that breathes praise the Lord (Yah)” (Psalm 150:6).

God chose for Himself *YHWH*, for the Creator did not need the world for Himself, as He does not need any creature. For before Creation He was alone with nothing

else. He also needed no Name, for there was no creature that needed to pray to Him. Once He thought of creating people, He said: "I will do this so that they need my kindness and request things from Me and thank Me for My kindness"; "Surely the righteous shall give thanks to Your Name; the upright shall dwell in Your presence" (ibid. 140:13). "Let them thank the Lord for His kindness" (ibid. 107:8) – when the Holy One pays measure for measure equally to the great and small ones, as it was said, "Then hear in Heaven, and do, and judge Your servants, to declare the wicked to be wicked, to bring his way on his head, and to declare the righteous to be righteous, to give him according to his righteousness" (1 Kings 8:32). Therefore, His Name has a *He*, for before the *Yud* there are *Chet* and *Tet*. And afterwards, *Yud* and *Kaf* come, [hinting that] they are ashamed (יכלם, *Yikalem*) [because of sin, *Chet*]. And then, they confess (*Yodu*) to Him, as it was said: "When Your people Israel be smitten before the enemy because they have sinned against You, and shall turn again to You and confess Your Name (...) When the heavens are restrained, and there is no rain because they have sinned against You, if they pray toward this place and confess Your Name" (ibid. 8:33-35). Thus, after *Chet* and *Tet* comes *Yud*. The Holy One said: "I will also repay your way 'in full' (*Al Rosho*, lit. on your head)" (Ezekiel 16:43) – which is similar to "In full (*Be-Rosho*)" (Numbers 5:7). *He* is next to the [small] *Yud*, and *He* is next to the [large] *Waw*. "He does regard the rich before the poor" (Job 34:19); "Behold, all souls are mine. As the soul of the father, also the soul of the son, they are mine" (Ezekiel 18:4). Thus, *YH* represents the small person and *WH* represents the great person. "God has spoken once" (Psalm 62:11); "One law shall be to him that is home born, and to the stranger that sojourns among you" (Exodus

12:49); “Twice too I have heard this” (Psalm 62:11); “Whether an alien or a native (...) And he who kills any man shall surely be put to death. And he who kills an animal shall make it good. And if a man causes a blemish in his neighbor, as he has done, so shall it be done to him, an alien or a native” (Leviticus 24:16-22); “The power belongs to God” (Psalm 62:12) – to take revenge; in a place where there is no justice there will be justice. “Also to You, O Lord, belongs mercy; for You give to every man according to his work” (ibid. 62:12); “He seeks the persecuted” (Ecclesiastes 3:15); “The Lord gives to each his righteousness” (1 Samuel 26:23); “With the poor You will show Yourself pure” (Psalm 18:26). For God is not perceivable except in the heart and in thought, since He is hidden from people. And we address prayers to Him with our mouths and appoint Him master in our hearts. Therefore, the letters of the Name both written and read [sometimes] need to be filled, added to, increased, decreased, or lessened.

He is next to *Yud* and *He* is next to *Waw*, just as the *Cherubim* had one wing of *He* (5) cubits and another wing of *He* cubits. Instead, the *Cherubim*'s body was not included in the measure. The two *Cherubim* were not included in the measure and existed through a miracle. They correspond to the attribute of Judgment and the attribute of Mercy – the good attribute and the evil attribute. We have in our hands neither the placidness of the wicked, nor even the suffering of the righteous” (Ethics 4:15). *He* is a good attribute: “Behold, here is (*He*) seed for you” (Genesis 47:23). *He* is a bad attribute: “So (*He*), behold, I will also repay your way on your head” (Ezekiel 16:43). All is with truth and faithfulness. Just as metal cannot combine with clay, so the portion of the murderer and robber will not be with the murdered and the robbed

before God. For a person cannot know, since there are righteous that are treated as if they had the deeds of the wicked, and wicked treated as if they had deeds of the righteous. It was not known, as it was said: "The Lord is known. He has executed judgment" (Psalm 9:17); "For the Lord, whose Name is Jealous, is a jealous God" (Exodus 34:14). The *Cherubim* stand on their feet; "The Lord stands up to plead His case, and stands up to judge the people" (Isaiah 3:13). Also, all the letters are not noticeable in the mouth until the mouth pronounces them, whereas these letters of the Name [YHWH] are known even through the letters that precede the [letters of the] Name, such as 'to whom' (למי, *Lemi*), 'to what' (למה, *Lemah*), and 'to him' (למו, *Lamo*). [And this is] even though one did not pronounce by saying the letters that preceded them. Another example is 'in me' (בי, *Bi*), 'in her' (בה, *Bah*), 'in him' (בו, *Bo*). This cannot be compared to *Alef* at the end of a word, for words such as *Bo*, *Bi*, and 'mine' (לי, *Li*), 'his' (לו, *Lo*) require [their ending consonants to be considered words]. Instead, in the words 'sinner' (חוטא, *Chota*) or 'to come' (לבוא, *Lavo*) *Alef* does not serve at the end of the word. "For the Lord, whose Name is Jealous, is a jealous God" (Exodus 34:14); "For in My jealousy and in the fire of My wrath" (Ezekiel 38:19); "They have moved Me to jealousy with a no-god (...) And I will move them to jealousy with a no-people" (Deuteronomy 32:21). When they sin because of idolatry, they are immediately placed in the hands of idolaters, for His "Name is jealous". A blasphemer is not liable until he pronounces the Name. "Rabbi Yehoshua, the son of Korcha, said: Everyday they judge the witnesses with an appellation; may Yosah strike Yosah. When the judgment is complete, they do not kill through an appellation, but they remove everyone outside,

leave the oldest of them, and say to him: Say what you heard explicitly. He says it and the judges stand on their feet. And they tear and do not repair. The second one says: I too am the same as him. And the third one says: I too am like him. How do we know that they stand? Rabbi Yitzchak said in the name of Rabbi Ami: The verse states, 'And Ehud came to him. And he was sitting in the cool roof room which he had for himself alone. And Ehud said, I have a message from God to you. And he rose out of his seat' (Judges 3:20). Now, this is obvious. If Eglon, who was a non-Jew, only heard an appellation and stood up, how much more so is a Jew where there is an Explicit Name? Also, when they gave testimony with an appellation, they used to sit" (*Sanhedrin* 60a). You might point out that, if so, they should have stood even for an appellation. Yet this is not so, for we sit down during the grace of meals and for many blessings. Rather, it was like this: "But he himself turned again from the graven images by Gilgal, and said, 'I have a secret message for you, O king'. And he said, 'Keep silence'. And all that stood by him went out from him. And Ehud came to him. And he was sitting in the cool roof room which he had for himself alone. And Ehud said, 'I have a message from God to you'. And he rose out of his seat" (Judges 3:19-20). Some say that an appellation in the mouth of a non-Jew is the same as the Explicit Name in the mouth of a Jew, for a non-Jew is killed for [blaspheming] an appellation. [We do not agree with this, and] one can explain as it follows: "He himself turned away again from the graven images". Up to now, Israel asked for advice concerning the graven images, but he turned away from them. For the king had set up graven images so that they should bow to them, and he turned away from them. "He said, I have a secret message for you, O king" – which I cannot say before anyone.

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Meanwhile, the king remained sitting, since there was nothing that he was not allowed to speak before his advisors except the Explicit Name; the king needed [Ehud's message] in order to know that Israel was worshipping other gods. When he said that he had "A secret message", he knew that it was from the Holy One. And if he spoke in the Name of the Holy One before his servants, they would kill him, for he had set up graven images in the Wheel and commanded to not ask about prophets but only about graven images. "He himself turned away again from them" – so that, although they thought that he had asked [about the images], he had not. And they merely thought that he would speak in their name to the king. "He said: I have a secret message for you, O king". He thought that he was speaking about God when he said: "I cannot speak before your servants". The king thought that he wanted to speak a message from God. Thus, he said that he should not speak before his servants; they should not hear this, for they had set up images. "All that stood by him went out from him" – for he knew that one cannot mention the Explicit Name in public. "Ehud came to him" – had he not already spoken to the king before they went out? Why did he have to go to the cool roof room? For Ehud told him: "The Explicit Name requires purity, and in the place of your servants there is not sufficient purity to mention it". So, he went to his cool roof room reserved for him – a pure place – and sat down. "Ehud said: I have a message from God for you". When he saw that he had sat, Ehud said that he had a message from God for him, and that he would say it as an appellation: "So says 'God' in this prophecy. But if you stand, I will say to you: So says 'YHWH, as it is written, for so He commanded me to tell you while standing". Thus, [the *Talmud* means that] if Eglon – who was a non-Jew and had only heard an appellation – stood

in order to hear with the Explicit Name, and if Ehud told Eglon – who did not believe in God – that it was a law that one must stand when he tells him, “Thus says *YHWH*”, the expression “He told me to tell you if you stand” relates to Jews believing in Him. And how much more so must they stand when they hear the Name as it is written? You might point out that, if so, the *Talmud* should not have said, “He only heard an appellation”, but that he stood in order to hear the Explicit Name. The answer is that the *Talmud* wants to mention that he heard the word of God while he was sitting down – the same as judges do when they hear the whole day that Yosah struck Yosah. Also, if you do not say – as we have said – that he stood in order to hear the Explicit Name. But because he had already heard the appellation, if so, the law should be that a Jew that [already] heard the Explicit Name should stand. Yet, it only says that they stood before hearing the Explicit Name, and not afterwards. Alternatively, one can explain that he said, “I have a message from God to you”, with surprise. How can you sit when you need to hear it, as it was written? Similarly, when the people in the courtyard or Temple Mount heard the Explicit Name from the High Priest, they would all stand, and anyone hearing it all the way to Jericho would stand. After Shimon the Righteous died, they no longer mentioned the Explicit Name in the Priestly Blessing. “Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?” (Exodus 15:11). The fearful Name is mentioned as it is written when He is “Doing wonders”, such as in the time of Shimon the Righteous, but not afterwards, when He was not “Doing wonders”.

Shaddai (י"טו, Almighty): *Sh* times *Sh* is nine myriads; *D* times *D* is sixteen; sixteen times nine myriads is one hundred forty-four myriads; *Y* times *Y* is one hundred; one

hundred times one hundred forty-four myriad is fourteen thousand myriads and four hundred myriads. This corresponds to the Holy of holies, which was twenty by twenty – which is four hundred and thirty high, which is altogether twelve thousand [cubic] cubits. These are four thousand ritual baths. The ritual bath is five myriads and one thousand. Thus, four thousand are thirty-two thousand myriads and four hundred myriads. Corresponding to this, there is Noah's ark. How? Fifteen myriads of ritual baths equal six hundred myriad of *Seah*. These equal three thousand six hundred *Kabs*, which equal fourteen thousand myriad and four hundred myriad of *Logs*.

Shaddai as it is written corresponds to *Dalet*. The letters added to *D* are *Lamed* and *Taw*. Thirty times thirty is six hundred. Four hundred times four hundred is sixteen myriads. Five hundred times sixteen myriads are fourteen thousand myriads and four hundred myriads. Why do they correspond to *Dalet*? Because only four pairs survived of the whole world – Noah, his three sons, and their wives – corresponding to *Dalet*. "God created man in His image; in the image of God He created him. He created them male and female" (Genesis 1:27); "He made him in the likeness of God" (ibid. 5:1); "He made man in the image of God" (ibid. 9:6). Alternatively, these are the four verses: "Let Us make man in Our image, after Our likeness" (ibid. 1:26); "And God created man in His image; in the image of God He created him" (ibid. 1:27); "He made him in the likeness of God" (ibid. 5:1); "He made man in the image of God" (ibid. 9:6). Therefore, it was said: "Of the fourth generation of those who hate Me" (Deuteronomy 5:9). If you do not reckon "Let us make", there will be three – the same as the ministering angels. *Dalet*. *D* times *D* is sixteen; *L* times *L* is six hundred; sixteen times six hundred is fourteen thousand four hundred – the days in forty years; four

hundred times four hundred is sixteen myriads; fourteen thousand four hundred times sixteen myriads are two hundred thirty thousand myriads and four hundred thousand. This is also the number of quarters [of a *Log*] in sixty myriad of ritual baths. This is also the amount of barley and wheat that Solomon gave to Hiram during the twenty years that he built the house of God and his house four quarters of a *Log*.

Why does *Y* come first in the Name? Because so it is with triple lettered-words such as the following: *AChS BTO GYP DKTz HLQ WMR* (אח"ס בט"ע גי"ף דכ"ץ הל"ק ומ"ר), which is from the species of *GYP HLQ WMR* (גי"ף הל"ק ומ"ר); and there are also *AYQ BKR GLSh DMTh HNK WSM ZOTz ChPP TTzTz* (אי"ק בכ"ר גל"ש דמ"ת הנ"ך וס"ם זע"ץ חפ"ף טצ"ץ). Thus, they are from *AYQ HNK WSM* (אי"ק הנ"ך וס"ם). We see that *Y* comes first, and this is why *Y* came first. It is correct for *Y* to have precedence in accordance to the blessing of "I will surely give the tenth to You" (Genesis 28:22) – referring to the first tenth [the tithe]. And afterwards comes the second tithe – or the poor person's tithe. It is correct for *He* to precede *Waw*, for it was written about the sacred items: "He shall add the fifth part of it" (Leviticus 5:16). Instead, for a regular person cheating involves a sixth. Why a sixth? For we add a sixth onto measures, as it was said: "The sixth of an *Efah*" (Ezekiel 45:13). And it was written above: "You shall not cheat one another" (Leviticus 25:17). Why do we add a sixth to the measure – the sixth of an *Efah*? For [the laws of] cheating is up to a sixth.

Alternatively, *Yud* comes first because the World to Come was created with *Y* – for it is beloved and only has thanks in tens. "On the ten strings" (Psalm 92:3) – in the World to Come. And it is with *H*, as it was written: "For in the Lord

(*Yah*) *YHWH* is everlasting strength" (Isaiah 23:4). Since this world is temporal, He should not have placed an *H* in His Name, for it was written: "Your Name, O Lord, endures forever" (Psalm 135:13) – everlastingly. Nonetheless, although that world is the main one, this world will not be forgotten, for the righteous will say at that time: "Blessed by He that created me in the past world that helped us overcoming our inclination and merit the world that is everlasting. He made the letters of His Name that they can be more, less, or transposed. For the Holy One adds glory and greatness or detracts and alters. And He takes from one and gives to another". Therefore, the letters of His Name are full, lacking, or transposed. For example, *He* can be replaced by *Waw* in the word *Shilo* (שִׁלּוֹ), spelling it as *Shiloh* (שִׁילָה). "He changes the times" (Daniel 2:21); "From the sons of Israel out of *Shiloh*, which is in the land of Canaan, to go" (Joshua 22:9). Although *Shiloh* is outside the Land, all the tribes gathered and brought thank-offerings and sacrifices to He Who had settled them in the land of Canaan. And afterwards, they returned to their places. *Shiloh* [ends with a] *He*, for all the time the tabernacle was in *Shiloh* they were blessed with *He* (5) blessings: "Blessings of Heaven above (one) (...) blessings of the deep (two) (...) blessings of the breasts and of the womb (three) (...) The blessings of your father (four) are above the blessings of my ancestors (five)" (Genesis 49:25-26). "With the precious things of the heavens (one) (...) and for the precious fruits (two) of the sun, and with the best yield (three) of the months (...) And for the precious things of the everlasting hills (four) and for the precious things of the earth (five)" (Deuteronomy 3:13-15). Therefore, He placed His Name on the Tabernacle. And thus, it was written with a *He*. *He* caused that there was a little light for Isaac, so that Sarah banished the handmaiden

and her son. And concerning Esau and Jacob, it was in order that they should not be together and intermarry. When *Shiloh* lacks a *He*, it hints at *YHWH* that was inside it: "Then there shall be a place which the Lord your God shall choose to cause His Name to dwell there. There, you shall bring all that I command you, your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand" (Deuteronomy 12:11); "But you must eat them before the Lord your God in the place which the Lord your God shall choose" (ibid. 12:18); "Then you shall turn it into silver and bind up the silver in your hand, and shall go to the place which the Lord your God shall choose" (ibid. 14:25); "And you shall roast and eat in the place which the Lord your God shall choose" (ibid. 16:7); "Then you shall arise and go up to the place which the Lord your God shall choose" (ibid. 17:8). This gives us five instances, hinting at *Shiloh* spelled with *He*. "He shall dwell in the tents of Shem" (Genesis 9:27); "And the glory of the Lord stayed on Mount Sinai" (Exodus 24:16); "And let them make Me a sanctuary, so that I may dwell among them" (ibid. 25:8); "And I will dwell among the sons of Israel, and will be their God" (ibid. 29:45); "And they shall know that I am the Lord their God, Who brought them forth out of the land of Egypt so that I may dwell among them. I am Lord their God" (ibid. 29:46); "For the tabernacle of the congregation which remains with them in the midst of their uncleanness" (Leviticus 16:16); "My tabernacle among you: and My soul shall not abhor you" (ibid. 26:11); "So that they do not defile their camps in the midst of which I dwell" (Numbers 5:3); "So do not defile the land which you shall inhabit, in which I dwell. For I the Lord dwell among the sons of Israel" (ibid. 35:34); "To put His Name there, even to His dwelling place you shall seek, and there you shall come" (Deuteronomy 12:5); "To cause His Name to dwell there"

(ibid. 12:11); "The Lord shall live in safety beside him, and shall cover him all the day long; yea, he shall dwell between His shoulders" (ibid. 33:12). This gives us six instances [of dwelling]. And therefore, *Shiloh* is spelled with a *Waw* corresponding to six [godly attributes]: "Merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping (...)" (Exodus 34:6-7). *Shiloh* is connected with the Name of *Yah* five times. But concerning Jerusalem, it was said: "Abraham called the Name of that place *YHWH* Will See" (Genesis 22:14); "And the name of the city from that day is *YHWH* Is There" (Ezekiel 45:35); "But surely if the land of your possession is unclean" (Joshua 22:19). You might have thought that this applies even if they build domes that seal [off impurity]. Therefore, the verse writes "But", hinting that in the future they would decree that a person needs to bring a sin offering for impurity incurred due to the [impure] earth. For the mountains are high, and there are more idols [in Canaan] than in other lands. The land belonging to God on which the Tabernacle of God stood was not divided among the tribes.

YHW (יה"ו, *Yehu*) has the numerical value of *AHYH* (אהיה, *Eheyeh*, I will be). In Genesis, "*YHWH Elohim*" appears twenty times, and one [more] – i.e. "I know that you will not yet fear *YHWH* God" (Exodus 9:30). This gives a total of twenty-one. Corresponding to them, the words "Other gods" appear twenty-one times, and one [more] – i.e. "For you shall worship no other god" (Exodus 31:14). For many "gods" are idols, even when the word "other" is not written next to them, such as "One sacrificing to a god shall be utterly destroyed" (Exodus 22:19); or "Gods, the work of men's hands" (Deuteronomy 4:28). For he gave permission to appointees in order to test

people: "And that sign or wonder comes (...) For the Lord your God is testing you" (Deuteronomy 13:2-3). There are also: "The Lord your God" (Exodus 6:7); and "I will be (*Eheyeh*) that I will be" (ibid. 3:14). Therefore, there is a Name of forty-two letters. And thus, "Two she-bears came out of the woods and tore forty-two boys of them" (2 Kings 2:24). The sages said: "'I am God the Almighty (*Shaddai*)' (Genesis 35:11) – hints – 'That (*She*) I said to my world, Enough (*Dai*)'". Why is this [Name] not written in the account of Creation? For this Name appears in connection with the reproductive increase. Similarly, this Name – *Shaddai* – appears in connection with prophets, for they see the Glory increasing. "As the voice of the Almighty (*Shaddai*) God" (Ezekiel 10:5) – implies that the voice grew louder and louder, similarly to a reproductive increase. It was first a little, and then increasingly more. Similarly, "The word of he who heard the words of God" (Numbers 24:4) means powerfully. And "The vision of the Almighty" (ibid.) is increasing and strengthening more and more. Also, [we find] "For the Almighty has dealt very bitterly with me" (Ruth 1:20), for her husband died, and then her two sons.

The hidden letters of *Shadday* are *YN LTh WD* (ין לת וד), which equals five hundred – which is the numerical value of "Be fruitful and multiply" (Genesis 1:22). Thus, He increased and widened [Creation] to the distance of five hundred years [of travel] and then He said, "Enough (יָדַי, *Dai*)". If so, why is he not called *Shedday* (שֵׁדַי, that it was enough)? Because *Shadday* (שֵׁדַי) hints at the words 'bear' (נָשָׂא, *Sa*) and 'enough'. He told the heavens: "Bear, what is sufficient [for your strength]?". And so, to each angel he said: "Bear, what is sufficient for you?". The angel is not appointed for too much for himself, but only

according to his capability. But were he appointed for more, he would not say, "I cannot bear it", but he would know that he is appointed according to what he can do, as it was said: "Bless the Lord. O angels of His, who excel in strength, who do His command" (Psalm 103:20). If He speaks to them and it seems too much, they will not disobey His order. An angel commanded to do something is afraid that he may not do it properly. Thus, it was not said, "Bless the Lord all His angels", for it was said, "All His (...) ministers" (Psalm 103:21) and, "All His works" (ibid. 145:9). Therefore, it was said: "His angels are terrified and seized by shaking and trembling, when He inspects the Host on high with judgment" (Prayers of *Rosh Ha-Shana*). For they are afraid that He might command something they cannot bear. He only commands an angel justly, as He did with *Satan*, who was afraid because He had said to him: "But save his life" (Job 2:6). And then, he made [Job] physically flawed and he was afraid he might die.

Elohim implies God dealing with known and recognizable matters, and going from matter to matter. Thus, we find *Elohim* in the Work of Creation, where He dealt with a matter and went from matter to matter. *Elohim* appears thirty-five times by [the time one reaches] the verse: "In the day that the Lord God made the earth" (Genesis 2:4). And it appears thirty-five times by [the time one reaches] the verse: "The end of all flesh" (ibid. 6:13); "And you shall be as gods" (ibid. 3:5). [The Aramaic translation of 'as gods' is] 'like great ones', indicating that the Holy One is seventy-one corresponding to the great *Sanhedrin* [of seventy-one judges]. And it was written: "God stands in the congregation of judges, in the midst of judges He judges" (Psalm 82:1). When the Holy One created the world, He wanted seventy nations with Israel in the middle, as it was said: "So says the Lord God: This is Jerusalem. I have set it

in the middle of the nations, and all around her are the lands" (Ezekiel 5:5). And it was written: "For Your city and Your people are called by Your Name" (Daniel 9:19). Therefore, *Elohim* is mentioned thirty-five times, and then *YHWH*. The president sits in the middle of the *Sanhedrin* according to the first *Tanna*, but not according to Rabbi Elazar, the son of Rabbi Zadok (*Tosefta, Sanhedrin* 8:1). Similarly, in the ultimate future there will be seven leaders with the Messiah in the middle. And it was written: "And righteousness shall be the girdle of His loins, and faithfulness the girdle of His heart" (Isaiah 11:5). The judges are called *Elohim*, for they deal with many matters and go from matter to matter. Therefore, four times it was said: "And my lord is wise according to the wisdom of an angel of God, to know all that is in the land" (2 Samuel 14:20). "It was said by Avishai" (*ibid.*) – one; "The woman from Tekoa" (*ibid.* 14:17) – two; "Mephiboshet" (*ibid.* 19:28) – three; and once more, [we find it in] "And the house of David shall be like God" (Zechariah 12:8) – four. Afterwards, it was said: "Like the Angel of the Lord before them" (*ibid.*). For David was always busy going from judgment to judgment and dealing with weighty matters. The king was as an angel of God: "And their king will pass before them and the Lord at their head" (Micah 2:13); "And the house of David shall be like God" (Zechariah 12:8); "For there were set the thrones of judgment, the thrones of the house of David" (Psalm 122:5). And it was said: "I saw visions of God (*Elohim*)" (Ezekiel 1:1). This refers to various visions, going from vision to vision and hinting at various visions. Thus, "The Lord will be for me a God (*Elohim*)" (Genesis 28:21), showing me visions of *Elohim* concerning length and breadth, so that I might know how to build according to the measure of the altar and the Temple. This is similar to the

place where David saw an angel at the granary and built the altar with its same measurements. And Solomon built the Temple and the altar.

“Abram was seventy-five years old when he departed from Haran” (Genesis 12:4). He was eighty-four when Ishmael was born: “Shall a child be born to him that is a hundred years old?” (Genesis 17:17). He was ninety-nine [then] and a hundred when Isaac was born. One hundred seventy-five gives us six hundred thirty-four. Isaac was forty years old, sixty years old, and one hundred eighty, giving us two hundred eighty. Jacob was one hundred thirty, seventeen, and one hundred forty-seven, giving us two hundred ninety-four. Do not count the seventeen written in the verse, “And Jacob lived in the land of Egypt seventeen years” (Genesis 47:28). Thus, we have six hundred thirty-four, two hundred eighty, and two hundred ninety-four, making a total of one thousand two hundred ninety-one. “And from the time that the daily sacrifice shall be taken away, and the desolating abomination set up, a thousand two hundred and ninety days shall occur” (Daniel 12:11) – and then, the Messiah will come. Thus, we find with the patriarchs one thousand two hundred ninety-one, with Aaron dying at one hundred twenty-three, and Moses at one hundred twenty – a total of five hundred twenty-six. Thus, the patriarchs Moses and Aaron had one thousand four hundred seventeen years: “The years of [Abraham’s] life” (Genesis 25:7) – one; “The years of my life” (Genesis 49:7) – two – corresponding to the Names of *Yah* in the *Torah*. We find that David took five stones [to kill Goliath] corresponding to the three patriarchs – Moses and Aaron.

The Name [*YHWH*]: only the patriarchs Moses and Aaron were fit to know the Name. It was written: “This is My Name ‘forever’ (*Le-‘olam*), and this is My title from

generation to generation" (Exodus 3:15). 'Forever' is written without a *Waw*, for one does not mention it except once in seven years and keeps it concealed for *Waw* (6) years. And the same applies concerning families. During six days, a person says the Tetragrammaton one thousand eight hundred eight plus one times. In the blessings up to 'His Glory' [הוֹדוּ, *Hodu* and the following terms refer to various sections of the morning prayer], there are forty Names. In 'His Glory' there are four, in 'His song' (שִׁירוֹ, *Shiru*) two, in 'praised be He' (רוממו, *Romemu*) sixteen, in 'song of thanks' (מזמור לתודה, *Mizmor Le-Todah*) sixteen, in 'let the Glory be' (יהי כבוד, *Yehi Kevod*) nineteen, in 'blessed be He' (אשרי, *Ashrei*) ten, in 'praised be He' (הללו, *Halelu*) nine, in 'singing' (זמרה, *Zamrah*) five, in 'in the heights' (במרומים, *Ba-Meromim*) four, in 'His song' (שִׁירוֹ, *Shiru*) two, in 'blessed' (ברוך, *Baruch*) seven, in 'You' (אתה, *Atah*) two, in 'and rescue' (ויושע, *Wayosh'a*) fourteen, in 'Lord' (אדני, *Adonay*) one, in 'because' (כי, *Ki*) four, and in 'He is praised' (ישתבח, *Yishtabach*) two. And in the blessings there are two Names of *Yud Ha* (י"ד ה"א).

YHWH has the numerical value of twenty-six, and it is read with *Alef Dalet – Adonay*. Twice twenty-six and a half (from twenty-six) is sixty-five – the numerical value of *Adonay*. Thus, the [Temple's] entrance hall was twenty by twenty; the sanctuary was twenty by twenty; and the hall was twenty by ten, so that the entry hall was one out of two and a half of the sanctuary and the hall. It was written: "Whose Name is called on it" (1 Chronicles 13:6) – one Name. It was said, "Whose Name is called on it", and it was not said "The Name *YHWH*", hinting at half the Name [*YH*]. "On that day *YHWH* will be one and His Name will be one" (Zechariah 14:9). 'One, one' (אחד אחד, *Echad*

Echad) has the numerical value of twenty-six, and thus, "Hear, O, Israel. The Lord our God is One Lord" (Deuteronomy 6:4). For our God will be One at the second sanctity. There are two tenths [of a measure of flour] with the two constant [daily] sacrifices, and the flour offering of the high priest is also called 'constant'. Thus, in three hundred sixty-five days there one thousand ninety-five tenths, which are forty-seven thousand three hundred and four egg volumes. In the *Torah*, *YHWH* appears one thousand eight hundred eighteen times, and the Name has the value of twenty-six, which totals forty-seven thousand two hundred ninety-eight. Thus, there are only six remaining egg volumes, since less than one tenth is not counted. Why does the Name correspond to the flour offering? For it was said: "I will not be pleased with an offering from you. For from the rising of the sun even to its going in, My Name shall be great among the nations; and everywhere incense shall be offered to My Name, and a pure food offering. For My Name shall be great among the nations, says the Lord of Hosts" (Malachi 1:10). There are three Names there, and the flour offering is juxtaposed to the Name to indicate that the flour offerings correspond to the Names. Therefore, the Name *YH* appears in the verse concerning sacrifices.

In *Bereshit* [*Bereshit* and the following terms are the names of the weekly *Torah* readings], there are thirty-six instances of *YHWH*; in *Noah* there are fourteen Names; in *Lech*, there are twenty-eight Names and two instances of *Adonay YHWH*; in *Wayerah*, there are twenty-six; in *Wayehi Chaye Sarah*, there are eighteen; in *Weeileh Toldot*, there are fourteen; in *Wayeitze*, there are thirteen; in *Wayishlach*, there is one; in *Wayeishhev*, there are eleven; *Wayehi Miketz* and *Wayigash* have no Names; *Wayechi* has one in the verse, "I have waited for Your

salvation" (Genesis 49:18). Thus, the first book has one hundred sixty-two Names and two *Adonay YHWHs*. *Eileh Shemot* has thirty-two, and three *Adonais*; *Waeireh* has seventy-two; *Bo El Par'oh* has sixty; *Beshalach* has sixty-five and one *Adonay*; *Wayishma Yitro* has thirty-three; *Weeileh Hamishpatim* has sixteen; *Wayikchu Li Terumah* has one; *Weatah Tetzaveh* has twenty-three; *Ki Tissa* has fifty-three and two *Adonais*; *Wayakhel* has sixteen; *Eileh Pekude* has twenty-six. Thus, the second book has three hundred ninety-seven. *Wayikra* has fifty-nine; *Tzav* has forty-three; *Shemini* has twenty-nine; up to the verse "Carefully looked" (Leviticus 10:16), there are twenty-four; *Tazri'a* has three; *Torat Hametzora* has fifteen, *Achare* has twenty-eight; *Kedoshim* has twenty-seven; *Emor* has seventy-seven; *Bahar Sinai* has eight; *Im Bechukotai* has twenty-two. Thus, the third book has three hundred eleven. *Bamidbar* has twenty-five; *Nasso* has thirty-six; *Beha'alotecha* has seventy-one; *Shelach* has fifty-three; *Korach* has forty-eight; *Chukat* has twenty-three; *Wayar Balak* has thirty-three; *Pinchas* has forty-one; *Rashe Hamatot* has forty-eight; *Eileh Masa'ei* eighteen. Thus, the fourth book has three hundred ninety-six. *Eileh Devarim* has forty-eight; *Wa'etchanan* has eighty-seven and one *Adonay YHWH*; *Wehaya Eikev* has ninety-two and one *Adonay YHWH*; *Re'eh* has eighty-five; *Shoftim* has fifty-five; *Ki Teitze* has thirty; *Wehayah* has seventy-four; *Atem* has thirty-four; [*Wayelech* has nineteen;] *Ha'azinu* has nine; *Wezot* has ten up to "You shall not go over there" (Deuteronomy 34:4), and five up to the end. Thus, the fifth book has five hundred forty-eight, and two *Adonay YHWHs*. Thus, they have one hundred sixty-two, three hundred ninety-seven, three hundred eleven, three hundred ninety-six, and five hundred forty-eight – altogether, they are one thousand eight hundred fourteen

YHWH and four *Adonay YHWH* in the Five Books of the Law.

The name *Adonay* doubled equals one hundred thirty – the same as five times *YHWH*. Two hundred times *Adonay* is the same as five hundred times *YHWH*. Six hundred twenty-six *Adonay* [equals] one thousand eight hundred fourteen *YHWH*. There are four *Adonay YHWHs* that we read as *YHWH Elohim* – a total of one hundred sixty-five thousand five hundred and two. In four hundred fifty-three years, there are one hundred sixty-five thousand three hundred forty-five days – one hundred sixty-five less. The quarters are thirteen days. And thus, there are one hundred fifty-five days and four hundred fifty-three years.

Abraham our father was forty-eight years when he converted. And afterwards, he lived for one hundred twenty-seven years. Isaac was forty [when he married] and one hundred eighty [when he died]. Jacob was one hundred forty-seven. Thus, there were four hundred fifty-four years. The Kingdom of the Davidian dynasty corresponds to them. David ruled for forty years. For six months during the fourth year [of Solomon's rule, Solomon] began to build the Temple, and it stood for four hundred and ten years – a total of four hundred fifty-three or four hundred fifty-four years. The hint at this is: "I went down into the garden (גִּנָּת, *Ginat*) of nuts" (Song of Solomon 6:11).

YHWH has the numerical value of twenty-six. Divide twenty-six into four, and one has six and a half. Six and a half times six and a half equals forty-two and a quarter. And thus, the Name of forty-two is calculated by squaring. Divide twenty-six into three. Eight and a third times eight and a third equals approximately seventy. And calculating eight and a half times eight and a half gives one a little

more than seventy-two. Also, calculate a tenth of a tenth – one out of a hundred. Eighty times twenty-six is the holy portion of it. And also, one of fifty is at great height. Fifty times twenty-six is one thousand four hundred. Also, concerning one out of ten, ten times twenty-six is two hundred sixty – altogether four thousand one hundred sixty. Add the Name *Adonay* to them, and you have four thousand two hundred twenty-five. And three matters give one [four thousand] two hundred twenty-eight. Alternatively, *Adonay* gives one and has four thousand two hundred thirty-one. Thus, it was said: "This is My Name for the world (*Le'olam*) and this is My remembrance for generation to generation" (Exodus 3:15). For the world of [all] the generations should have been four thousand two hundred twenty-five, or [four thousand] two hundred thirty-one years. And then, the Messiah should come, as it was stated in tractate *Avoda Zara* (9b). Corresponding to the Name, there are twenty-six weeks of sowing, cold, and winter, and twenty six weeks of harvest, heat, and summer. Why two Names? For the four seasons are two in one hour and under one planet. Therefore, there are two seasons in one Name and two seasons in another Name, to indicate that the planets, the hours, and the matters of the world are in His hand, and all that happens is from Him.

He has six words giving thirty; *Waw* has ten words giving sixty; and *Yud* has forty-one words giving four hundred ten. Thus, the four letters of *HWY*, besides *HWY*, are thirty, sixty, and four hundred ten – a total of five hundred.

<i>AAAAAA</i>	<i>AAAAAA</i>	
<i>AAAB</i>	<i>AAAAB</i>	
<i>AAG</i>	<i>AAAG</i>	
<i>AD</i>	<i>AAD</i>	
<i>ABB</i>	<i>AH</i>	
<i>BG</i>	<i>AABB</i>	
<i>H</i>	<i>ABG</i>	
	<i>BD</i>	
	<i>BBB</i>	
	<i>GG</i>	
	<i>W</i>	
<i>AAAAAAAAAA</i>	<i>AAAAAABB</i>	
<i>AAAAAAAAB</i>	<i>AAAABB</i>	
<i>AAAAAAAAG</i>	<i>AABBBB</i>	
<i>AAAAAAD</i>	<i>AAAAGG</i>	
<i>AAAAAH</i>	<i>AGGG</i>	
<i>AAAAW</i>	<i>AAAAABG</i>	
<i>AAAZ</i>	<i>AAABBG</i>	
<i>AACh</i>		
<i>AT</i>		
<i>AAAABD</i>	<i>AABBD</i>	<i>BBW</i>
<i>AAGH</i>	<i>BBBBB</i>	<i>GZ</i>
<i>AGW</i>	<i>BCh</i>	<i>BBGG</i>
<i>ABZ</i>	<i>BGH</i>	<i>GGD</i>
<i>BDD</i>	<i>AABW</i>	<i>HH</i>
<i>ADH</i>	<i>AAABH</i>	<i>DW</i>
<i>AABG</i>	<i>ABDH</i>	<i>Y</i>
<i>AADD</i>	<i>BBBD</i>	

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The Book of Formation permutes as it follows: *YHW YWH HWY HYW WYH WHY* (יה"ו יר"ה הר"י הי"ו וי"ה) (וה"י). It is turned in six directions: Above, below, and the

four directions – and each is five hundred years. Therefore, *HWY* have six, ten, and forty-one words, which have the numerical value of five hundred, for they are the letters of the Name and the progeny of the letters of the Name. Therefore, “The whole earth is full of His Glory” (Isaiah 6:3); “Do I not fill the heavens and earth? Says the Lord” (Jeremiah 23:24). For it was written: “To put His Name there” (Deuteronomy 12:21); “To place His Name there” (ibid. 14:23). Therefore, the Temple Mount was five hundred by five hundred, for *H* has twenty letters, *W* has thirty-five, and *Y* has one hundred ninety-two for a total of two hundred forty-seven. The Name should be counted as one letter, as it was said: “In that day there shall be one Lord, and His Name shall be one” (Zechariah 14:9). What does “His Name shall be one” mean? That one should write the four letters of the Name at one time. Thus, we have two hundred forty-seven letters, and the Name is considered as one letter, resulting in two hundred forty-eight. Corresponding to this, a man has two hundred forty-eight limbs. “In the image of God” (Genesis 1:27) – has the numerical value of two hundred forty-eight, and also the numerical value of Abraham. Thus, “And the Host of the heavens worships You (...) And gave him the name of Abraham” (Nehemiah 9:6-7) – for Abraham was worthy to be among the supernal ones. “There shall be one Lord, and His Name shall be one” – and Abraham is called ‘one’. The last words of the five Books of the Law, their initial letters, and their last letters have the numerical value of two hundred forty-eight: “In Egypt” [the last word of Genesis], “Their journeys” [the last word of Exodus], “Sinai” [the last word of Leviticus], “Jericho” [the last word of Numbers], and “Israel” [the last word of Deuteronomy]. The one that keeps the two hundred forty-eight commandments will be the image of God in the ultimate

future. Thus, "Keep His commandments" is two hundred forty-eight, "For this is the whole of man" (Ecclesiastes 12:13) – two hundred forty-eight.

HWY has the numerical value of *Eheyeh* (I will be), which is also the numerical value of 'certain' (וָדָאִי, *Wadai*). The *ATH-BSH* of *Eheyeh* is *ThTzMTz* (תצמ"ץ), and the *ATH-BSH* of 'certain' is *PQThM* (פקת"מ). Thus, the *ATH-BSH* of *Eheyeh* has the same numerical value as the *ATH-BSH* of 'certain'. "He is pronounced as I am Whom I am; His Name is certain, and so is His praise" (High Holiday prayers) – for 'certain' takes the hidden *WH* from His name *YHWH*, i.e. the letters of 'certain'.

YHWH hints at new things that one could not know beforehand, such as "Behold, the hand of the Lord is upon (*Hoyah*)" (Exodus 9:3). Before, the animals were not sick, and now after a day they died suddenly together. Similarly, [we find] "The sudden (*Hawoʿ*) plague" (Psalm 91:3), and also "Until when will you come suddenly (*Tehotetu*) upon a man" (Psalm 62:4) – suddenly without him expecting it. The same applies to "I will be" (*Eheyeh*), the Tetragrammaton, "That I will be" (*Asher Eheyey*), creating novelties that no person imagined to be so. *Elohim* hints at familiar things that are known, for through Him everything happens. The word is similar to 'masters' (*Rabanim*) who direct everything. "I have said you are gods (*Elohim*)" (ibid. 82:6) – this refers to the elders of the *Sanhedrin* who direct everything. "Both parties shall come before the judges (*Elohim*)" (Exodus 22:8); "And all of you are sons of the most high" (Psalm 82:6) – refers to the disciples. *Elohim* is similar to the Rabbi that knows everything, gives rulings on everything, and engages in great things. Therefore, the judges are called *Elohim*, for the whole nations heed their words. Thus, the gods of the nations are

called *Elohim*, for people force them to answer their questions through demonology, oaths, constellations, or magic, and they do according to what they say.

The word *Elohim* is used in the Work of Creation, for it was a great and praiseworthy act that showed how great the actions of the great Master were in providing for the needs of the lower realms. And those ones cannot annul His words, for they persist forever. It was said [about Samuel], “A man of God (*Elohim*)” (1 Samuel 9:6), and not “A man of the Lord”, for the people did all that he commanded; no one could either alter or annul anything that he said. The *Torah* writes *YHWH Elohim* twenty times in the account of Creation, and once more where it says: “I know that you will not yet fear the Lord God” (Exodus 9:30). Corresponding to them, the *Torah* writes “Other gods (*Elohim*)” twenty-one times. “In the day that the Lord God (*YHWH Elohim*) made the earth and the heavens” (Genesis 2:4) – [it is written] *YHWH*, for He innovated things in the world, and *Elohim*, for He was the Master of the world with great thoughts and understanding that one can neither alter, nor annul, nor say that His deeds did not persist. Those of the nations are called ‘other gods’, for whatever the demons command them, they do.

El (אל, God) intimates that the ability is in His hand. There is power (*El*) in His hand to do as He pleases. [He is] “A merciful God (*El*)” (Exodus 34:6) – for He has the ability to have mercy and no one can object. “One God (*El*) created us” (Malachi 2:10) – i.e. Israel, commanding us to circumcise, be different, and not marry the daughters of the uncircumcised. Thus, the sign of the covenant indicates that one must not insert it into the daughter of a non-Jew who has a foreskin – or even one who is circumcised but serves idolatry. One must not insert his

corona into her nakedness, as it was said: "And we will become one people" (ibid. 34:16). This is why the sons of Jacob killed the circumcised people of Shechem who had accepted upon themselves not to serve idols, since they found them in their homes, as it was said, "Remove the foreign gods that are in your midst" (ibid. 35:2).

Shaddai intimates something that is increasing. But the sages teach that one should spell its letters in full and reckon the hidden part of the letters. *Sh D Y, YN LTh WD*. *YN LTh* and *WD* (ש ד י נ ל ת ו ד) – i.e. *Y"NL"Th W"D* (י"ן ל"ת ו"ד) – have the numerical value of five hundred. Also, *Shaddai* in *ATh-BSh* is 'to stop' (בק"ם, *Bekam*). When the world was increasing up to [the distance of] five hundred years [of travel], He said, "Enough", and it stopped (*Kam*). "I am God Almighty. Be fruitful and multiply" (Genesis 35:11); "Like the sound of great waters, like the voice of the Almighty" (Ezekiel 1:24) – increasing in strength until the listener says: "If only it would be enough (*Dai*)". "And I appeared to Abraham, to Isaac, and to Jacob as God Almighty (*Shaddai*)" (Exodus 6:3); and next to this, it was said; "And I also established My covenant with them, to give them the land of Canaan" (ibid. 6:4); "I am God the Almighty. Be fruitful and multiply". The lunar [solar] month is thirty days, ten hours, and half an hour. And part of a day is as the whole. It was written: "A son of eight days shall be circumcised" (Genesis 17:12). And it was written: "And in the eighth day the flesh of his foreskin shall be circumcised" (Leviticus 12:3). Part of the day is as the whole, for 'on the day' sometimes refers to the night, as in the verse: "On the day I smote every firstborn" (Numbers 3:13). Yet, it was written, "And it happened at midnight" (Exodus 12:29) – and not during the day. Thus, 'on the day' can mean day as well as night.

It was said, "In the day that He commanded the sons of Israel to offer their sacrifices" (Leviticus 7:38), even though raising the ashes sometimes takes place at midnight.

El Shaddai (God the Almighty): *Sh* times *Sh* is nine myriads; *D* times *D* is sixteen; and sixteen times nine myriads is one hundred forty-four myriads. *Y* times *Y* is one hundred; and a hundred times one hundred forty-four myriads is fourteen thousand myriad and four hundred myriads. This hints at Israel, which was sixty myriads – each one not less than twenty years old. Sixty myriads of Israel, which is twenty years, is one thousand myriads and two hundred years – twelve solar months to a year. Thus, there are fourteen thousand myriads of solar months and four hundred myriads of solar months. The solar month is thirty-one days, but it is not complete; rather, [it is complete with] ten hours and half an hour. This is *El Shaddai*.

He showed the patriarchs of the world visions of God with glory and radiance. The voice spoke of those visions of glory when you were "But small in number" (1 Chronicles 16:19) – they were differing visions. Concerning the great vision at the beginning, He said: "To you will I give the land of Canaan, the lot of your inheritance" (ibid. 16:18). This is similar to "Prophecy, son of man, and say to the Spirit, So says the Lord *YHWH*: Come from the four winds, O Spirit" (Ezekiel 37:9). He spoke to the bones and he showed him. Similarly, [we find] "And they will say to the inhabitant of this land" (Numbers 14:14) – He showed him the land in a vision. Also, "For the Lord has called for a famine" (2 Kings 8:1), means that He called the one appointed over it. The Creator showed His Glory to the prophets concerning what would be in the future. Thus, "To you I will give the land of Canaan"; and

"When you were but small in number"; also, "Praise the Lord! Praise the Lord from the heavens; praise Him in the heights. Praise Him, all His angels; praise Him, all His hosts" (Psalm 148:1). When David said this, could he command the upper realms? Does a person see the angels or know what they say in praise? If he did not adjure them, would they not say praise if he did not say that they should praise and bless? Why does he not instruct the ministers to praise Him? For the prophet hears and sees what they are doing above. When He gave the *Torah*, gave the tablets, and rested His Divine Presence upon the Tabernacle and the Temple, the inner minister that was appointed spoke to the upper ones and to those appointed over each matter and over what is in the heaven, the earth, and the sea. They were blessed when the Divine Presence was at Mount Sinai, and even more when it dwelled in the Tabernacle. Therefore, "Bless the Lord, all His Hosts (...) Bless the Lord all His works" (ibid. 103:21). And afterwards, he mentions all the created things. Similarly, "He shows His word to Jacob, His statutes and His judgments to Israel; He has not done so with any nation" (ibid. 147:19-20). And next to this, it was written: "Praise the Lord from the heavens" (ibid. 148:1) – and all the rest; and afterwards, [we find] "Praise the Lord. Praise God in His sanctuary; praise Him in the expanse of His power" (ibid. 150:1). The appointee below says to them according to what the appointee says above. Also, the constellation of a person is all the angels sent below from His Hosts above at the time "When the sons of God came to present themselves before the Lord" (Job 1:6). Another case is: "And all the Host of heaven standing by Him" (1 Kings 22:19) – and His Hosts nearby. He does not mention the demons that are like people but wild as beasts, since concerning each one some things are said and some are omitted. Just as people give

praise, so do the demons. The prophet informs how the upper realms give praise, and it is as if the lower realms were in the firmament of His might.

YHW appears at the ends of the Five Books in the fifth letter [of the last words]: "In Egypt (*Be-Mitzrayim*)"; "Their journeys (*Mas'eihem*)"; "Jericho (*Yericho*)". "Sinai" – is not counted, for it does not have five letters. The beginnings of the Five Books too have the numerical value of *YHW*: "In the beginning (*Bereshit*)"; "And these (*We'eileh*)"; "And He called (*Wayikra*)"; "And He spoke (*Wayedaber*)"; "These (*Eileh*)". Why is He not called *HWY*? After all, the alphabet has *HW* followed by *Y*. For then there would be no rectification for a sinner, since when he sins He would immediately punish: "Woe (*הוי*, *Ho*), sinful nation" (Isaiah 1:4). Therefore, it is transposed into *YHW*: *Y K L M N S O P T z Q R Sh Th A B G D H* (י' כ"ל מנ"ס). עפ"צ קר"ש תא"ב ג"ד ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' (צ' ק' ר' ש' ת' א' ב' ג' ד' ה'). We see that from *Y* up to *H* there are forty letters corresponding to the forty days that Moses spent in the mountain learning the *Torah* and the forty days that the fetus forms (*Bechorot* 21b). If you remove *YHWH*, you are left with thirty-six letters corresponding to the thirty-six tractates of the *Talmud* and the thirty-six [hidden] righteous people: "Blessed are all those who wait for Him (לו, *Lo*)" (Isaiah 30:18); "His (לו) ways are everlasting" (Habakkuk 3:6); "This is My Name forever (*Le'olam*)" (Exodus 3:15). *'olam* (עולם, world, eternity) in *ATh-BSh* is 'merit' (זכי, *Zeki*). "With what shall a young man merit (*Yizkeh*) his way?" (ibid. 119:9). If he is meritorious as 'a youth' (עלם, *'elem*), they give him the Name. 'A youth' in *AT-BCh* is 'at the time' (לע"ת = 500). Moses revealed in the *Torah* that this is revealed once in

seven years [during the sabbatical year]. Therefore, he hinted that God blesses the sabbatical year lest the world be the distance of five hundred (לע"ת) years. The beginning of certain columns in the *Torah* must start with the letters 'in *Yah* is His Name' (בי"ה שם"ו, *Be-Yah Shemo*), [or] '*Yah* is His Name' (י"ה שם"ו, *Yah Shemo*): 'In the beginning' (*Bereshit*), Judah (*Yehuda*), 'those that came' (*Habaim*), 'guard' (*Shamor*), 'how goodly' (*Mah Tov*), 'and I testify' (*We'aida*).

YHWH. *Yud* is the tenth [taken as a tithe]. "A tenth shall be holy" (Leviticus 27:32). A tenth of six hundred and thirteen is sixty-one corresponding to the sixty-one tractates of the six orders [of the *Mishnah*], which contain the secret of the six hundred thirteen commandments. *YHWH*. Take its hidden letters – *WD Y W Y* (ו' ד' ו' י') – which are thirty-six, together with the seventy-two of *YWD HY WYW HY* (ו' ד' ו' י' ו' י' ו' י' ו' י' ו' י' ו' י') [the Name's letters spelled in full], and we have one hundred eight. Similarly, if we permute two letters with their consonants, we obtain thirty-six enunciations – i.e. *Alef* with the six consonants of *Kubbutz*, *Patach*, *Chirik*, *Tzere*, *Kamat*, *Shva*, giving us six letters. Add one letter and we get six times six – i.e. thirty-six, as it follows.

<i>YuHu</i>	<i>YuHa</i>	<i>YuHi</i>	<i>YuHe</i>	<i>YuHo</i>	<i>YuH'</i>
<i>YaHu</i>	<i>YaHa</i>	<i>YaHi</i>	<i>YaHe</i>	<i>YaHo</i>	<i>YaH'</i>
<i>YiHu</i>	<i>YiHa</i>	<i>YiHi</i>	<i>YiHe</i>	<i>YiHo</i>	<i>YiH'</i>
<i>YeHu</i>	<i>YeHa</i>	<i>YeHi</i>	<i>YeHe</i>	<i>YeHo</i>	<i>YeH'</i>
<i>YoHu</i>	<i>YoHa</i>	<i>YoHi</i>	<i>YoHe</i>	<i>YoHo</i>	<i>YoH'</i>
<i>Y'Hu</i>	<i>Y'Ha</i>	<i>Y'Hi</i>	<i>Y'He</i>	<i>Y'Ho</i>	<i>Y'H'</i>



Thus, the hidden part of the Name is thirty-six. And thus, "Everything that is called by My Name; for I have created it for My Glory, I have formed it; yea, I have made it" (Isaiah 43:7). If you say that it takes three letters to permute *YHW*, there will be two hundred sixteen enunciations, for one letter has six enunciations. If one permutes a second letter, there are six times six, which are thirty-six. Add a third letter, and there will be six times thirty-six, which are two hundred sixteen. Therefore, the Name *YHW* in its permutations has six directions – above, below, and the four directions. These are two hundred sixteen enunciations just as the Explicit Name has two hundred sixteen words: "The lion has roared; who will not fear" (Amos 3:8).

YHW can be read as the meaning that He was before everything, or as *Yehewi* (יְהוֹ), meaning that He exists in the world; or as *Yiheyeh* (יִהְיֶה), meaning that He will exist when all dissipates. "The Lord rules, the Lord has ruled, the Lord will rule forever" (Prayers).

YHWH can be read in full spelling in three different ways: *YWD HA WW HA* (יְוָד הָא וָו הָא), *YWD HY WW HY* (יְוָד הָי וָו הָי), or *YWD HY WYW HY* (יְוָד הָי וַיַּו הָי). Therefore, there are three kinds of creations – the heavens, the earth, and the sea; the *Torah*, the prophets, and the Writings; the priests, the Levites, and the Jews.

There are three patriarchs – Abraham, Isaac, and Jacob; There are three names – Jacob, Israel, and Jeshurun. *YWD HY WYW HY* has the numerical value of seventy-two, corresponding to the Name of Unity. One must read it standing and not sitting for any matter, and he will succeed. *LTyChZGH* (לטיחזג"ה) has the numerical value of seventy-two. Study with all your heart, with all your soul, and with all your strength. There are three prayers during the day. The praise of God is threefold – "Holy, holy, holy".

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